



MEANE IN MOVRNING.

A

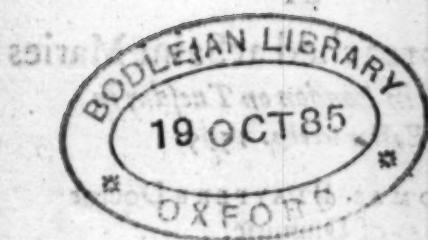
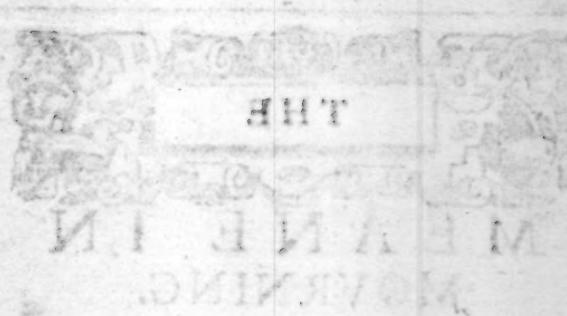
Sermon preached at Saint Maries
*Spittle in London on Tuesday in
Easter weeke. 1595.*

By THOMAS PAYPERE Doctor
of Divinitie.



AT LONDON
Printed by Felix Kynaston for Matthew Law,
and are to be sold at his shop in Pauls
Churchyard. 1607

(2)



A faint, rectangular impression of a title page from an old book. The text is in a stylized, possibly early Cyrillic script. At the top, it reads 'НОВЫЙ А'. Below that, 'ИЗДАНИЕ' (EDITION) and 'СИРИЯ' (SERIES). The rest of the text is mostly illegible due to fading.

Collected
TO THE HO-
NORABLE AND
MOST VIRTVOVS LADY,
the Lady *Elizabeth Carey*, wife to the
thrile-noble, Sir *George Carey*, Knight
Marshall, &c. all prosperitie
and happines.



Adam, it is reported
that Demonax ha-
ving his head broken
with a stone, and being
advised to complaine
to the Proconsull of
that iniurie, answered
that he had more neede goe to a Surgeon to
beale his head, than to a Magistrate to
redresse his wrong. I must also confesse, I
had rather haue had my head broken, than
my Sermon so mangled. For this Sermon
hath been twice printed alreadie without
my procurement or printtie any manner of
way. Yea to my very great griefe & trouble.

The Epistle

Nenertbelesse, I haue thought good to complain of no man. For in whom the fault resteth I cannot learne certainly. This I am sure, not any whit in my selfe. Clinius a Historiographer, hauing written the storie of Virginius, and meeting with him upon a time said, If you finde any thing amisse in your storie, I pray you pardon it. To whom Virginius answered, What Clinius, doest thou not know I haue done as I did, that such fellowes as thou art, might write as you woul'd? And so, it was my part, to take such paines as conueniently I could, in furnishing and providing this Sermon against the appointed time. But afterward what others, either by reporting or printing would make of it, that was not my fault, that was not in me either to helpe or binder. Therefore I haue not gone unto any Magistrate to complain, but though it bee one of the greatest iniuries that ever was offered mee, yet because I know not what secret purpose the Lord had in laying this affliction upon me, I doe most willingly pardon it. Tea, ouen as Moyses, when the first Tables were broken, was content to make newe: in like manner, finding in the first editions so many broken-ended sentences, I haue as it were gone

Dedicatore.

gone to a Surgeon, or rather indeede I haue played the Surgeon my selfe, and by setting out the Sermon anew, haue salued the matter as well as I could.

Diogenes seeing the Citie of Myndus very little and poore, but the gate sheroft very large and stately, said, You of Myndus, shut your gate, and keepe in your Citie, that it runne not away. After the same sort, the gate (as I may say) and the first entrance into this Sermon, was before very loftie and statelie, the Sermon it selfe verrie simple and poore. Such a stirre they kept, in terming it very vainely and most fondly, A molt excellent Sermon, as if they would haue cast the booke out of the window, or the citie out of the gate. Wherefore I haue made the gate lesser, and the citie greater. The gate lesser, by entitling it, The meane in Mourning, which is the verrie drift indeede, and the right scope of the whole Sermon. And the citie greater, by adding divers notes, in sundrie places of the Sermon, as I haue since thought best. So that if any which heard it preached be disposed to reade it, he shall not, I hope, altogether lose his labour. For though he haue all heare which he heard then, yet he haud

The Epistle

not alliben, which he hath heere. But how
it will please God to affect others I know not.
This I wot well, that many at once and oft I
haue been much moused my selfe with the
meditation of some points in this Sermon.
And now of late, next to God and to his
holie word, I could take comfort in nothing
so much, as in reading that which I haue
written in the seventh part, the first section
thereof. Occasioned thereto, by the cer-
taine report of the death of my most deare
father, who was well knowne, for his place
and calling, to bee as good a man, and as
sincere a Christian, as any hath bin in this
age. But for conclusion, I humblelie desire
your Ladiship, that as I haue dedicated the
Pathway to Perfection to my very Hono-
rable good Patron, Sir George Carei : so
it would please your Ladiship, to let this Ser-
mon passe under the countenance and cre-
dit of your name. For if your Ladiship will
deigne to reade it ouer, then I doubt not
but diuers other Ladies and Gentlewomen,
which haue vertuous and noble mindes,
will vouchsafe also to learne thereby, how
they ought with the daughters of Ierusa-
lem, not to weape for Christ, but to keepe
for themselves. Especially, hauing such a
singular

Dedicatore.

*singular ensample before their eyes as your
Ladiship is, whom God hath endued with
all ornaments and gifts, both of nature and
grace. From Saint Iohns Colledge in
Cambridge the first day of Fe-
bruarie. 1595.*

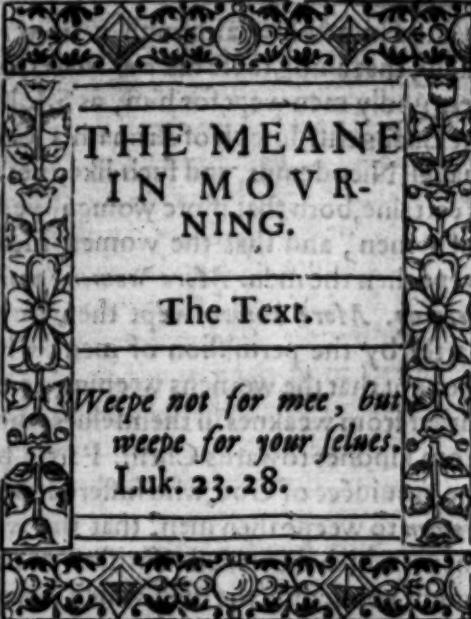
Your Ladiships euer to
be commanded,

Thomas Playfere.

• 100000000

Yon-fallop's
be-powdered

ElmogressBfalgic



THE MEANE IN MOVR- NING.

The Text.

Weepe not for mee, but
weepe for your selues.
Luk. 23. 28.

Right Honorable, right Worshipfull, and most Christian and blessed brethren; soure sorts of people were about Christ, when Christ was about his passion. Of the first sort were *executioners*, which tormented him. Of the second sort were *Iewes* which moe'kt him. Of the third sort were *lookers-on*, which mark't him. Of the fourth sort were *well-willers*, which lamented

B

manted

mented him. Now although it be very likely, that amōg these his *well-willers*, diuers godly men wept for him, as S.Iohn the Euangelist, Joseph of Arimathia, Gamaliel, Nicodemus, and such like, yet it is certaine, both that more women wept then men, and that the women more wept then the men. *More women : more weeping.* *More women* wept then men, partly by the permission of men, who thought that the womens weeping came rather from weaknes in themselues, then from kindnes towards Christ. Partly by the prouidence of God, who suffered *more women* to weepe then men, that the women, which bewailed Christes death, might condemne the men, which procured it. Now the women also *more wept* then the men, either of a naturall affection, or els of a voluntary disposition. Naturally saith S. Peter, the woman is the weaker vessel, soone moued to weepe, and subiect to many, either affectionate passions or els passionate affections. But touching these women, that which was otherwise naturall to them, was here voluntary in them. For the sinne of a woman, was the ruine of man. Therefore these women willingly

* φιλίαρπο, 254
meatus.
Theophylact.
in Iohann. c. 20.
pag. 571.

willingly *wept the more*. That though a woman did most in the second death of the first Adam; yet these might doe least in the first death of the second Adam. For it was Eue a woman which betrayed the first Adam with an apple, & caused him to sin; but it was Iudas a man which betrayed the second Adam with a kisse, and caused him to die. And indeed you shal generally obserue, that notwithstanding at the first, the woman went before the man in transgression and disobedience, neuerthelesse siace to make amends for that faule, the blessed Virgine Mary, and diuers other women haue farre excelled all men, or at the leastwise, most men, in true deuotion and godlines. Wherefore principally Christ here speakest to the women, because both *more women wept than men*: & the women also *more wept than the men; more women; more weeping;* but yet in them he speakest (as wel as to them) indifferently to al his deere friends, both men and women, **WEEPE NOT FOR ME, BUT WEEPE FOR YOVR SELVES.**

In which sentence wee may obserue, as many wordes so many partes. Eight words: eight partes. The first, **WEEPE**

B 3 NOT

NOT:the second, BVT WEEPE; the third
WEEPE NOT, BVT WEEPE:the fourth,
FOR ME: the fift, FOR YOVR SELVES:
the fixt, FOR ME, FOR YOVR SELVES.
The seuenith, WEEPE NOT FOR ME,
the eight, BVT WEEPE FOR YOVR
SELVES. God grant all our hearts may
be so affected with the consideration of
these excellēt matters, as may make most
for the increase of our comfort in him,
and his glory in vs. And I humbly be-
seech you also most christian brethren,to
doe God this honor, and me this fauour:
First that you would not prescribe mee
anie methode or order, how I should
handle this text, but that you would giue
mee leauue to follow mine own methode
and order, wherein I perswade my selfe,
and I hope also truly, I haue bin directed
by the spirit of God. Secondly, that you
would not run before me, in your swift
conceit, and earnest expectation, but that
it would please you to go on along easi-
ly all the way with me, till happily at the
length, by Gods gracious assistance, and
your gentle acceptāce, I come to the end
of my Sermon. And then if I haue omit-
ted any thing, which you would haue had
me

me sayd, spare mee not, but blame me
hardly for it, as you shall thinke best.
**WEEPE NOT FOR ME, BUT WEEPE
FOR YOVR SELVES.**

THe first part is, **WEEPE NOT.** When Iairus the ruler of the synagogue wept bitterly for the death of his daughter; Christ said vnto him, ^b *weepe not.* When Rachel wept, and would not be comforted, seeing neither her sonne Beniamin, nor almost any true Beniamite left aliue; God sayd vnto her, ^c *weepe not.* When a poore widow wept sore for the death of her onely sonne, Christ sayde vnto her ^d *Weepe not.* And so here, Christ seeing many Iairusses, many Rachels, many widowes, weepe for the death of the onely sonne of God, sayeth vnto them, *weepe not.* Forbidding thereby immoderate weeping, which is condemned, *in nature; in reason; in religion.* *In nature,* the earth whē it reioyceth, as in the summer time, then it is couered with corne, ^e but when it hath too too forlorne and sorrowful a countenance, as in the winter time, then it is fruitlesse and barren. The water when it is quiet and calme, brin-

^b Luk.c.8.52.

^c Jer.c.31.16.

^d Luk.7.13.

^e Psal.65.12.

^f *Essay. 23. 2.*

^g *Vide Vesalius. lib. 7. c. 14. & Toletum in lib. secund. Aristotelis de anima.*

geth in all maner of merchandise, but when the sea stormes, & roares too much then the very shippes do houle and crie.^f The aire looking cleerely, and cheresfully refresheth all things, but weeping too much, that is, rayning too much, as in Noahs floude, it drownes the whole world. The fire being but a little sprinkled with water burneth more brightly, but being too much ouerwhelmed, it gives neither heate, nor light. The eye it selfe (as Anatomists write) ^(g) hath twise as many drie skins, like sluces, to dam vp the course of the teares, as it hath moist humours, like chanells, to let them flow forth. For it hath sixe of them, and but three of these. If al the body were an eye, and there were no eares in it: where were then the hearing? If all the eye were a moist humour, and there were no drie skins in it, where were then the seeing? Seeing then too much weeping is; in the earth barrennes; in the water shipwrack; in the aire an inundation; in the fire coldnes; in the eye blindnes; certainly if, the earth, the water, the ayre, the fire, the eie, could speake, they would altogether with one concent sing a ioyfull song of fwe parts,

parts, and every one severally say vnto vs
That we must not weepe too much.

Now reason seeth yet more,^b That too
much of a thing is naught. *Etiams mel. si
nimium ingratum.* Which is translated
thus, ⁱ It is not good to eate too much
honey. If it bee not good eating too much
honey; then sure it is not good eating too
much wormewood. The Egyptians when
they would describe teares, they paint
those gems, which we call vniions, where-
upon Suidas sayth, ^k Vnions hierogly-
phically do signifie ysheading of teares.
For as vniions haue their name in Latine,
because they are found one by one, & ne-
uer more at once: so teares must be shed
easily one by one, and neuer bee powred
out al at once. Seneca sayeth, that which
we must do dayly, we must do moderat-
ly. Therfore though we can not quite stop
the bloody issue of our teares, at the least-
wise we must be sparing, and weep so to
day, as we may weep to morrow, & keep
some teares alwaies instore, reseruing^l the
to another occasion afterward. For wee
reade that Heraclitus when he had sook^m
& slowst himselfe in sorrow al his life long,
at length died of a dropsic, and so (as I

^h *Ne quid
nimis.*

ⁱ *Prou. 29. 27.*

^k *Mappae lym-
phae et aquae
pedit.*

^l *Si non finire
lacbris m. us, at
certe reseruare
debemus. l. de
consolatio. ad
Polybium. c. 23*

*μαίωσις μή
εργάζεται.*

** Prou. 25. 20.*

may say) drowned himselfe in his owne teares. Yea Niobe by ouermuch weeeping was turnide into a stome; euен as Lots wife by turning backe, was turnide into salt. It was one of Pythagoras poesies, ^m not to eate the hart; which is expounded thus: ⁿ As a moath freateth the garment, and a worme eateth the wood; so heauines hurteth mans hart. Now if we may not teare the hart of any other thing with our teeth, then much lesse may we teare our own hart, with our teares. So that euē blind reason, such as the heathen haue had, doth yet plainly see this, That we must not weepe too much.

But religion goeth yet further. For when God at the first placed man in the garden of Eden, which is the garden of pleasure, he did indeede there prouide all thinges for him, which might please him. His wife which was equall to him: all other creatures that were inferiour to him: the hearbes which hee did eate: the flowers that he did smell: the pearles which hee did look ypon: the gold that he did tread vpon: all these serued for his delight and ioy. Afterward when sentence had proceeded against the man, that hee should haue

haue sorrow about the fruit of the earth, against the woman, that she shoulde haue sorrowe about the fruite of the wombe, yet it pleased God to asswage and sweeten these our sorrowes with diuers singular comforts. As first, we haue the holy spirit, who is the only comforter. Next a good conscience, which is a continuall feast. Then the holy scripture, which is (as it were) an other paradise. Lastly, an vnfained faith by which wee haue peace with G O D. Therefore Athenagoras ^o fayes well, I count that they haue no spirite, no conscience, no scripture, no faith in them which yeeld to too much grieve. And Hierome yet more vehemently, ^p I doe from my hart detest al excessiue sorrow, seeing it is a very bell vpon earth, and an entrance euuen in this life into that wofull place where there is nothing but weeping and gnashing of teeth. Wherefore immoderate weeping is condemned, *in nature*, which teacheth al things: *in reason*, which teacheth all men: *in religion*, which teacheth al christians, That wee must not weepe too much. Thus much of weeping too much, which is the first part, **W E E P E N O T . W E E P E**

NOT

^o Αποδεικε
σανως λέγεται
λύπη ειναι.
L, de resur. mor.

^p Detestanda
sunt ista la-
chryma que nō
habet modum.

NOT FORME BUT WEEPE FOR
YOURSELVES.

Nowe a little of weeping too little which is the second parte, BUT WEEPE. They to whom Christ heere speaketh, offended in th'excesse. Therefore he beginneth thus, *weepe not*. But I may wel shifft the words, and begin thus, *But weepe*. For wee offend, commonly in the want of weeping, seldome in th'excesse. The reason is, because wee lacke loue, which being three folde, towards our selues : towards our neighbour : towards God; the greatest worke of loue; towards our selues is *repentance*: towards our neighbour is *preaching* : towards God is *praier*. And al these require some teares. So that if we weepe so little as that we weepe not at all, we weepe too little. Which we must not doe. For first, touching *repentance* one sayes truely, ¶ The lesser our sorrowes are, the greater are our sinnes. But on th'other side, the heads of dragos are broken in the waters ¶, that is, very strong and vilesinnes are weakened and washt away with teares. That obligation which was against vs ¶, before

¶ Hoc ipso sunt
maiores tumo-
res, quod mino-
res dolores.
¶ Psal. 74.13.

¶ Colos. 2.14.

sore it had beene fastned to the crosse of Christ was engrossed in parchmēt. Now it is but scribled in paper. So that if wee blur it dayly with weeping vpon it, our teares wil be like *aqua fortis*, to take out the hand-writing quite and cleane, that God shall neither reade nor see our sins. When Alexander had read a long and tedious Epistle written to him by Antipater, wherein were diuers accusations against his mother Olympias, What, saies he, me thinkes Antipater knoweth not, that one little teare of a mother will easily blot out many Epistles (*). And certainely the teares not onely of Gods mother, but euen of every child of God will much more easily blot out the memorie of many sinnes, though they were before, like the sinnes of Iuda, written with a pen of yron, and grauen with the point of a diamond (*). Therefore saith Alcuinus, ^t we must wash our hearts in the troubled poole of Bethesda⁽ⁿ⁾ in the troubled teares of repentance. For as in a well, except there be some water in it we can not easily see the baggage that lieth in the bottome: so in the depth of the heart without teares we can not see our sinnes.

* *Ignorare
videtur Anti-
pater quod una
matris lachry-
ma multas de-
lebit epistolam.*

^t *Iere.17.1.
Lavandum
est cor peccati
tentia lachry-
mis.*

ⁿ *John 5.2.*

finnes. Teares make our finnes not soene,
and seeue. Not seeue to God, and seeue
to vs. God not seeing them forgives
them, and we seeing them amend them.
Pliny writheth that the teares of vine-
branches doe cure the leprosie. ^x And so
the teares of those vine branches which
are grafted into the true vine, doe cure
the leprosie of sinne. S.Austin witnesseth
that the Eagle feeling his wings heauie,
plungeþ then in a fountaine, and so re-
neweth his streghþ. After the same sort,
a Christian feeling the heauie burthen of
his sins, batheth himselfe in a fountaine
of teares, and so washing of the olde
man, which is the body of sinne, is made
young againe, and lustrie as an eagle.
That sinfull woman ^z because shee loued
much, therefore she walst Christes
feete with her teares. A strange sight. I
haue oftentimes seene the heauen wash
the earth. But I never before sawe the
earth wash the heauen; yet here I see it.
An earthly and a sinfull woman washeth
the heauenly feete of Christ. But because
shee walst Christes feete with her teares,
therefore Christ crowned her head with
his mercies. The prodigall childe had
no

^x L.23. initio.

^y Commen. in
Psal. 103.

^z Luk. 7.44.

no sooner returned home by weeping
crosse (as we say) and cryed *peccavi*, but
straightwais he was receiued. Loe yee
what force there is in three syllables.^a For
God hearing a sinner in true contrition
utter but this one word of three sillables,
peccavi, I haue sinned, ^b is so in a maner
charmed and inchaunted with it, that he
hath no power ouer himselfe, he cannot
but grant remission. Saint Peterlikewise
though he were an old man in yeares, yet
he was a very child, and a prodigall child
in weeping. And as his faith was so great
that he lept into a sea of waters to come
to Christ; so his repentance was so great
that he lept into a sea of teares when hee
went from Christ. He wept so bitterly (as
Clemens Romanus testifieth) that there
were gutters and furrowes in his face,
made with those teares which trickled
downe his cheekes. And therefore sayes
Cyril, ^c hee recovered that place by be-
wayling his offence which hee had lost
by denying his master. For sayth Nazi-
anzen, ^d God is more mercifull then man
can bee sinfull, if hee will bee sorrowfull.
Wherfore we may see by these exam-
ples, of the sinfull woman; of the prodi-
gall

^a *Quantum
valent tres syll-
labae? Ambro-
sius.*

^b *Ov. 11. 11. n.
H. magis adiu-
tare. 2. 1. 1. 1. 1. 1.
Chrysost. Hom.
dei dicitur.*

^c *Locum flendo
recepit quem
negando perdi-
derat. In Leu-
iticum lib. 16.*

^d *Obsecratus
nō pateretur
adūlterium.*

gall childe : of Saint Peter, that weeping
doth especially recommend our repen-
tance, that we may purchase our pardon.

Touching *preaching*, the voyce of a
preacher ought to be the voyce of a cri-
er, which should not pipe to make the
people daunce, but mourne to make
them weepe. Hence it is, that in the olde
lawe ^c none that was blinde or had any
blemish in his eye might serue at the al-
tar. There are many reasons of this lawe.
Among many this may be one, because
for that impediment in his eye hee could
not well shew his inward sorrowing by
his outward weeping. And when they
offered vp to the Lorde their first borne,
who was ordinarily in euery familie their
priest or their preacher, they offered also
with him a paire of turtle doves or two
yong pigeons. That paire of turtle doves
did signifie a paire of mournefull eies.
These two yong pigeons did signifie like-
wise two weeping eyes. And at that offe-
ring they praied for their first born, that
afterward he might haue such eyes him-
selfe. For as pigeons flie to their win-
dowes: ^f so the sincere preacher hath no
other refuge to flie vnto but onely to his
windowes,

c Leuit. 22.20

f Esey. 60.8.

windowes, that is to his eyes, which are glazed with teares, when they weepe for the sins of the people. Christ Iesus is much delighted in such kinde of eyes, saying so oftē to his spouse, Thine eies are pigeons eyes. The holy Ghost also, descending himselfe in the forme of a doue. And the Prophets like doves vpon the waters which are washt with milke and remaine by the ful vessels & vsually receiuied their prophecies beside riuers. As Ezechiel beside the riuer Cobar; Daniel beside the riuer Tigris : the Baptist beside the riuer Iordane. Yea also they preached their prophecies, not so much with wordes as with riuers of teares. The prophet Dauid was so valiant, that he ouercame a migh-
tie huge giant, and tare a Beare in peeces as easily as if it had beene a Kid, and slew a fierce lion with no other weapon, but onely with his naked handes, and diuers other times like a violent whirlewinde bare downe all before him. Yet when he came to preach, hee was so soft-hear-
ted, and so tender ey'd, that he said, Mine eies gush out riuers of water, because men keepe not thy law. O that my head were full of water, sayes Jeremie, and mine eies

Cant. 5.12.

cries a fountaine of teares. I protest, sayes Paul , that for these threec yeares I haue not ceased to warne every one of you with teares day and night. For indeede, as Austin witnesseth, there is moore good to be done with sighing then with speakeing, with weeping then with wordes.^h And Prosper saith, that a preacher must seeke not his owne praise, but the peoples profit in sorrowing for their sinnes.ⁱ And Jerome sayes, that the preacher is most highly commended, not when the people^k clap their hands, but when they knocke their breasts. Wherefore as it is an Idol and no God which hath eies and seeth not: so hee is rather an Idoll shepheard then a godly pastour, which hath eies and weepeth not more or lesse, one time or other in preaching to the people.

Touching prayer, Saint James sayes, the prayer of a iust man preuaileth much, if it be seruent. For a seruent prayer commeth from a seruent spirit, which is who- ly inspired with that holy spirit, who maketh request in vs and for vs, with sighes and grones, which cannot be expressed. As it is in one of the Psalmes, ^l Hee sendeth

^h Plus gemiti-
bus, quam ser-
monibus, plus
fletu quam af-
fatu.

ⁱ Non planum
sed plantum.

^k Sunt eorum
lacrymae tue
lanae.

^l Psal.147.18.

deeb forib his word and melteth them, he breatheth forth his spirit, and the waters flowe. Hee sendeth forth his word, and breatheth forth his spirit, when the holy Ghost moueth vs to praye. He melteth them and the waters flow, when teares trickle downe from our eyes. For as a seething pot runneth ouer: so sayes a holy heart, seething (as it were) like a pot, and boylung in fervent prayer, * I powte ouer my soule within mee. According to that of Austin, * The more holy and devout a man is, the more will he be sure to weepe in his prayer. And no meruaile that hee doth weepe in praying, which doth pray for weeping. Grate O Lorde, sayes the same father, that I may haue a fountain of teares, then especially when I offer vp to thee my prayers and supplications. * For the olive tree is most abundant in fruite when it distilleth. And so a Christian is most plentifull & powerfull in prayer when he weepeth. Hiercupon King David saith, I am as a greene olive tree, in the house of the Lord. And our Sauiour himselfe went often to the mount of Oliues, where hee offered vp prayers and supplications, with strong

* Psal. 41.4.

* Quo quisque
sanctior, eo cuius
in orando fletius
überior.

* Da mibi la-
chrymationem
fontem, cum
præceptu, cum
preces & ora-
tiones tibi offi-
re. Matthei
cap. 11.

P. Jindřich mluví ro-
znošně růži o-
moci.

¶ Διάκριτα πέντε
μέτροφοις ἀσχυνθ-
τατο.

*Cum spiritus
homini suspi-
rat, spiritalis Dei
aspirat.*

*Expectat la-
crymas no-
stras ut profun-
dat pietatem
suam. De patit
l.c. 4.*

crying and teares. And therefore he wil-
leth vs also to haue sayth as a grayne of
mustard seede. Now mustard seede hath
his name in Grecke, P because it makes
the eyes weepes. So that hee which in
prayer hath sayth as a grayne of mustard
seede, hath such a sayth, as make his eyes
weepe. And then Christ sayes to him,
Thou hast wounded my heart with one
of thine eyes. If with one, then much
more with both. For, as Syndius testifi-
eth, weeping is more pearing, and more
forcible to perswade God, and euen to
wound his heart, then all the eloquence,
then all the rhetorick in the world. ¶ And
Cyprian sayes, when the spirite of man
sendeth out sighes in prayer, then the spi-
rit of God gives grace. ¶ And Ambrose,
God looketh when wee praye, that wee
should poure out our teares; that hee
might poure out his mercies. ¶ As for ex-
ample, Anna Samuels mother, in the bit-
ternes of her soule wept sore when shee
prayed. Looke how saltē vapours arise
out of the sea, which afterward are tur-
ned into a pleasant shower: so out of the
sea of her sorrowfull soule did arise sobs
and sighes like salt vapours, which im-
mediately

mediately were turned into a sweet shower of teares. Therefore God heard her prayer, and sent her a sonne. The rather, because this weeping, the more bitter it was to her, the more sweete it was to God. So Iacob wrestled with God, and preuayled against God.[¶] But the Prophet Osee sheweth, that his wrestling was by weeping, and his prevailing was by praying.[¶] So Ezechias being sicke prayed, praying turn'd him toward the wall and wept. And then with weeping as with gunshot he battered downe that partition wall of his sinnes, which kept Gods louing countenance from him. Therefore sayes the Lord to him, *I have heard thy prayers and thy teares.* A strange speech. *I have heard thy prayers.* That I understande well enough. But *I have heard thy teares.* What should bee the meaning of this, trow you? Haueteares tongues, I marueile, or can they speake, that they may be heard? yea surely I dare bee bolde to say it. The cloud-cleaving thunder of th'almightie can not make such a ratling sound, and such a roaring noyse in the eares of man, as our teares doe in the eares of God. Therefore Da-

* Psal. 141.1.

Psal. 6.8.

* Psal. 102.10.

* Psal. 116.13.

uid both before he had prayed, * desireth God to heare the voice of his crying, and also after he had prayed, ^y thanketh God because hee had heard the voyce of his weeping. For indeede hee himselfe also sayes of himselfe, ^z I mingled my drinke with weeping. And where was this drink of his, but in that cup of which he sayes in an other place, ^a I will take the cup of saluation, (or of prayer, & thanksgivung) and call vpon the name of the Lord. So that Dauid mingling his drinke with weeping, mingled his prayer with weeping. Wherefore as Elizeus did cast salt into the waters of Iericho, to make them sweete : so must wee salt and season our prayers with teares, to make them saudarie and delightsome to God. A man can never loue himselfe aright, that doth not sometimes weepe in *repentance* : nor his neighbour (if he be a preacher) that doth not sometimes weepe in *preaching* : nor God, that doth not sometimes weepe in *prayer*. So that we must not bee like the Stoikes which were never at all moued. Then we shall weepe too little. As is promised in this second part, ^b BUT WEEPE. WEEPE NOT FOR ME, ^c BUT, WEEPE FOR

FOR YOVR SELVES.

THe third part is next, **WEEPE NOT,**
BVT WEEPE. Which noteth, seeing both the excesse and the want are to bee eschewed, that therefore the true meane, which wee must keepe in weeping, consisteth in an equall entermingling of these two extremities, **WEEPE NOT BVT WEEPE** both together. **WEEPE NOT**, sayes he, Too much is contrarie to nature. **BVT WEEPE**, too little is contrary to repentance. **WEEPE NOT**, too much is contrary to reason. **BVT WEEPE**, too little is contrarie to preaching. **WEEPE NOT**, too much is contrarie to religion. **BVT WEEPE**, too little is contrary to prayer. S. Paul chargeth Timothie to be instant, in season, & out of season. First in season, then out of season. Teaching thereby that vnseasonable opportunitie, is better then seasonable importunitie. Yet to keep a meane in exhorting, that wee must as well vse importunitie sometimes, so it bee in season, as take an opportunitie alwaies, though it be out of season. Euen so, sayes our Sauiour here, **WEEPE NOT, BVT WEEPE.**

WEEPE. First weepe not, then but weep.
 Teaching thereby that not to weepe is
 better then to weepe, yet to keep a meane
 in weeping; that we must, as well some-
 times in not weeping weepe, as alwaies
 in weeping not weepe. For th'Apostle
 faith, *That they which reioyce must bee
 as though they reioyced not, and they
 which weepe must be as though they wept
 not. They which reioyce must bee as
 though they reioyced not*, because, saye
 Gregorie, *b At the ioye the godly haue in
 this life is as a lower grape gathered out
 of time. And Ambrose, c The children
 of God not onely in sorrow, but even in
 ioye also sometimes shed teares. They
 reioyce as though they reioyced not. And
 they which weepe must be as though they
 wept not*, because, sayes Macarius, *d Even
 teares are a conforto to the righteous.*
 And Ambrose againe, *e To them that
 are well affected, weeping is a very great
 delight. They weepe as though they wept
 not. Wherefore as certaint leauen apples
 haue a sowlis sweetnes, and some olde
 wines haue a sweetish sowlenes: so bath
 our sorrow must bee ioyfull, and our ioye
 must be sorrowfull. Our sorrow must bee
 ioyfull; as Christ did weepe vpon Palme*

*b Gaudium hu-
 ius vita, tua
 acerba. In c. 28.
 Jobi.*

*c Non solum
 dolor, sed et le-
 titia habet suas
 lachrymas.*

*d Autem tu dul-
 cissima, quoniam iusti.
 Homil. 15.*

*e Est p̄ys affec-
 tib. quedam e-
 tiam flendi ro-
 luptas. De obi-
 tu Valentiani.
 b.449.*

Sunday. Christ did weepe. There is sorrow. Vpon Palme Sunday. There is ioy. And our ioy must be sorrowfull; as the Isra-
elites did eat the sweet Easter lambe with
sower hearbs. The sweete Easter lambe.
There is ioy. WEEPE NOT. With sower
hearbs. There is sorrow. BYE, WEEP, WEEP
NOT. This is a fiery speech, as whō S. John
sayes, y^e Christs eyes are as a flame of fire, f
that is, subiect now to no weeping. BUT
WEEPE. This is a watry speech, as when
David sayes, I water my couch with my
teares. So that if we would reconcile these
speeches together, we must reconcile fire
and water together. Gregory obserueth,
that in the raine-bow there are two col-
ours, red which resembleth fire, & blewe
which resembleth water. ¶ Red, that
we might not weepe, beholding the fire
which shal burne when Christ shall judge
the worlde: and blewe that wee might
weepe, beholding the water which did
flow when God did drowne the worlde.
Therefore as there bee two colours, red
and blewe in one raine-bow: So there
must be two affections, ioye and sorrowe
in one heart. This the wisedome of our
auncestors seemeth to insinuate, even in

Ez. 19. 12.

In arcu eo-
dem color ignis
& aqua simul
ostenditur:
quatuor parte
est caruncula, ex
parte rubicun-
dus: ut utrius-
que iudicij te-
stis sit, uniuersi-
tatem facien-
do, & alterius
facti. Homil. 8.
in Eze. 1.

the apparell which they have appointed
to be worn at this solenitie. For the chiel
magistrates of the Cittie , this day weare
scarlet gownes which is king of red like
fire, but to morrowe they weare violet
gownes which is a kin to blewe like wa-
ter. Wherfore the colours of the raine-
bow,which we see in your attire, doe ad-
monish you and vs all, that ioy and sor-
row haue such an entercourse in this life,
that though this day we WEEPE NOT,
yet to morrow perhaps we can not B V T
WEEPE. This day wee read Salomons
songs, to morrow peraduenture we may
read Ieremies lamentations. Now in E-
lias his sacrifice, there were not only the
colours of fire and water, but even fire
and water indeede.^b Insomuch as the fire
of the Lord consumed and licked vp the
water of the altar. And assuredly our
sorrowfull soule will be a most accepta-
ble sacrifice to God,as Elias his sacrifice
was,if wee haue both the fire of Aetna , &
the water of Nilus,so as the ardent fire of
faith,well nee consume & almost burn vp
the flowing stremme of loue.^a Austin re-
porteth,that there is a fountaine in Epirus,
which not onely putteth out torches that
are

^b 1. Reg. 18.

38.

* In Epiro sa-
cer sors est
frigidus ultra
cynnes aquas,
& speculante di-
uersificatis. Nam
si in eum ar-
dentem demer-
gas faciem, ex-
tinguit, si pro-
cul ac sine igne
admoveas stop-
pe ingenio
inflammatus. So-
lis nra. Poly. cap.
12.

are lighted, but also lighteth torches that are put out. ⁱ Fulgosus likewise reporteth, ^k that there is another fountaine neere Grenoble a citie in France, which although it have not hotte waters as a bath, yet oftentimes together with bubbles of water it casteth vp flames of fire. The fountaine of teares that is in our eies must be like these two fountaines. As the Psalmist witnesseth, *When my sorrow was stirred (sayes he) my hart was hot within mee, and while I was musing the fire kindled. When my sorrow was stirred. There is the first fountaine. My hart was hot within me. There is the torch ligh- ted. And while I was musing. There is the other fountaine. The fire kindled. There is the flame burning. Whereupon one sayes fitly, Our eies must neither bee drowned, nor drie. If they want fire, they will bee drowned. If they want water, they wilbe drie. Wherfore, both WEEPE NOT, and BUT WEEP: both fire, and water must goe together, that our eyes be neither drowned, nor drie. And this is the right moderatio we must keep in weeping, as appeareth in this third part, WEEPE NOT, BUT WEEP: both*

ⁱ De ciniate
Dei lib. 25. c. 3.
^k Mirum foun-
tem dicere de-
bemus, apud
Gratianopolin
Gallicam ur-
bem. Nam
quamvis calen-
tes aquas non
babeat, tamen
simil cum ijs
aqua flammas
persepetmittit.
Fulgosus lib. 1.
non longe à
fine.

^l Psal. 30. 3.

^m Nec fluant
oculis, nec secis
sist. Seneca.

both together. WEEPE NOT FOR ME, BUT
WEEPE FOR YVR SELVES.

THe fourth part followeth, FOR ME.

To weepe not too much for my death.
For the death of Christ, is the death of
death: the death of the dinell: the life of
himselfe: the life of man. The reason of
all this, is his innocencie and righteousness,
which makes first that as the life of
Christ is the life of life; so the death of
Christ is the death of death. Put the case
how you please, this is a most certaine
trues, that the gate of life had never bin
opened vnto vs, if Christ who is the death
of death had not by his death ouer-
come death. **T**herefore both before
his death he threatneth and challengeth
death saying, **O** death I will bee thy
death: and also after his death he deri-
deth and scorneth death, saying, **O** death
thou art but a drone, where is now
thy sting? **A**ske death any of you (I
pray) and say, death how hast thou lost
thy sting? how hast thou lost thy strenght?
What is the matter that virgins and very
children do now contynue thee, whereas
kinges and euyn tyrants did before feare
thee?

* Mors mortis
moris mortem
nisi morte de-
disset, Galatias
vita ianua
clausa foret.

^a Ofo 13. 14.

^b Cor. 15. 55.

^c Sic Iohannes
Pistorius Eras-
mi Roterdami
affini igni cre-
mandus dixit,
O mors ubi es
tua vittoria?

thee? Death (I warrant) wil answe you,
that the only cause of this is the death of
Christ. Euen as a Bee stinging a dead
body takes no hurt, but stinging a liue
body many times loseth both sting and
life together; in like maner death so long
as it stung mortal men only which were
dead in sin was neuer a whit the worse,
but when it stunge Christ once, who is
life it selfe, by and by it lost both stinge
and strength. Therefore as the brasen ser-
pent was so farre from hurting the Israe-
lites that contrariwise it healed them:
after the same sort death is now so far frō
hurting any true Israelite, that on the o-
ther side, if affliction as a fiery serpent
sting vs, or if any thing els hurt vs, pre-
sently it is helped & redressed by death.
Those which will needs play the hob-
goblins or the nightwalking spirites
(as we call them) al the while they speak
vnder a hollow vault, or leape forth with
an vgly vizard vpon their faces, they are
so terrible that he which thinkes himselfe
no small man may perhaps be affrighted
with them. But if some lusty fellowe
chaunce to steppe into one of these and
cudgle him well fauoredly, and pull the
vizarde

vizarde from his face, then every boye laughs him to scorne. So is it in this matter. Death was a terrible bulbegger, and made every man afraide of him a great while, but Christ dying buckled with this bulbegger, and coniured him (as I may say) out of his hollowe vault, when as the dead comminge out of the graues were seene in Ierusalem: and puld the vizard from his face, when as he himselfe risinge, left the linnen clothes which were the wizard of death behinde him. Therefore as that asse called *Cumanus asinus* ietting vp and downe in a lions skinne did for a time terrifie his master, but afterwards being discried did benefit him very much: seemblably death stands nowe like a silly asse, hauing his lions skinne puld ouer his eares, and is so farre from terrifying any, that it benefits all true Christians, because by it they rest from their laboures, and if they bee oppressed with troubles or cares, when they come to death they are discharged; death as an asse doth beare these burdens for them. O blessed, blessed be our lord, which hath so disarmed death that it can not doe vs any hurt, no more then a bee
can

can which hath no sting ; nay rather it doth vs much good, as the brazen serpent did the Israelites : which hath so dismalked death that it can not make vs afraid, no more then a scarbug can which hath no wizzard, nay rather as an ass beareth his masters burdens, so death easeth and refrescheth vs. This hath Christ done by his death. Hee that selleth a tree vpon which the sun shineth, may well cut the tree, but can not hurt the sunne. He that poureth water vpon yron whicid is red hotte, may well quench the heate, but he can not hurt the yron. And so Christ the sunne of righteousnes did drise away the shadowe of death : and as glowinge yron was too hot and too hard a morsell for death to digest. All the while Adam did eate any other fruit which God gaue him leauie to eate, he was nourished by it : but when he had tasted of the forbidden tree he perished. Right so death had free leauie to devoue any other man Christ only excepted, but when it went abouit to destroy Christ, then it was destroyed it selfe. Those barbarous people called Cannibals which feed only vpon rawe flesh, especially of men, if they happen

pen to eate a peece of rosted meate, commonly they surfe of it and die. Even so the right Canniball the only devourer of all mankinde, death I meane, tasting of Christes fleshe, and finding it not to bee rawe (such as it was vsed to eate) but wholesome and heauenly meat indeede, presently tooke a surfe of it, & within three dayes dyed. For euē as when Iudas had received a sop at Christes hand, anon after his bowels gushed out: in like sort death behyng so saucie as to snatch a sop (as it were) of Christes flesh, and a little bit of his body, was by and by like Iudas choked and strangled with it; and faing to yeeld it vp againe, when Christ on Easter day revives. Death I wisse had not bin brought vp so daintily before, nor vsed to such manner of meat, but alwaies had rauened either with Mithridates daughters vpon the poison of sinne, or else with Noahs crow vpon the tarrow of corruption. Wherefore nowe, sayes Fulgentius, "death did indeede taste of Christe, but could not swalloye him vp, nor digest him. Contrariwise Christ as soone as euer he had but a little tasted of death, eschewes hee did

*Mors Christi
Hunc gustauit,
sed non deglutinavit.*

Heb. c. 2. v. 9.

did devoure death, he did swallowe vp
death in victory. And so the death of
Christ by reason of his righteousness is
the death of death.

It is also the *durst* of the *diuell*. As
the Apostle saies that by his death he did
overcome not only death, but him also
which had the power of death, the *diuell*.
It is reported that the *Libard* useth a
strange kinde of policy to kill the *ape*.
Hee lieth downe vpon the grounde as
though he were sterke dead: which the
apes seeing come all roigether, & in de-
spight skip vp vpon him. This the *Libard*
beareth patiently till he thinks they haue
weariet themselues with their sporting.
Then sodainly hee likewise leaps vp and
catches one in his mouth, and in each
foote one, which immediatly he killeth
and devoureth. & This was Christ's poli-
cy. He was layd in the dust for dead. The
diuell then insulted ouer him and tram-
pled vpon him. But he like a lively *Ly-
bard* starringe vp on Easter daye astonis-
hed the souldiers set to keep him which
were the *diuell's apes*, and made them lyce
like dead men. Even as he tolde them
before by his Prophet, saying, I will be
obris

to

Conculcas
insultantes In-
di bry e nfa
donec paralis
sentientis illas
iam saltando
defatigatas de-
repente veni-
us sens aliq
dentib aliam
unguib corr
pit Bras. Pro.
Pardi mortem
ad simulat.
Matb. cap.
28. ver. 14

¹Off. cap. 13.
ver.7.

^k Iudicium 16.
ver.15.

¹Ex ore filum
demisit aran-
neorum more:
in cuius fili ex-
tremo guttula
est margarita
splenore, ea
taelus in ver-
tice serpens
munitur. Ex.
196.
²Signa fides
atque verilla
dominius pal-
fium attollens
coecum in se-
nistra ligavit.
Ambr. de fide
lib. 31. c. 6.
Paulinus Nata-
lii. 8.
Tunc pro-
prium signavit
velut teclum.

to them as a very Lyon, and as a Lybard
in the way of Ashur. i For as blind
Sampson by his death killed y Philistins,
when they were playinge the apes in
mocking and mowinge at him : k so
Christ by his death destroied the diuell.
Scaliger writheth that the Chameleon
when hee espies a serpent taking shade
vnder a tree, climes vp into that tree, and
lets downe a threed, breathed out of his
mouth as small as a spiders threed, at the
end whereof there is a little drop as cleare
as any pearle , which fallinge vpon the
serpents head kils him. ¹ Christ is this
Chameleon. He climes vp into the tree of
his croesse & lets downe a threed of bloud
issuing out of his side, like Rahabs red
threed hanging out of her window, ^m the least
drop whereof beeing so precious
and so peareles falling vpon the serpents
head kils him. The wilde bull of al things
can not abide any red colour. There-
fore the hunter for the nonce standinge
before a tree, puts on a redde garment/
Whom when the bull sees, he runnes at
him as hard as he can drue. But the hun-
ter slipping a side the bulls hornes sticke
fast in the tree. As when David slipped
aside

aside Sauls speare stuck fast in the wall.
■ Such a hunter is Christ. Christ standing before the tree of his crosse, puts on a red garment dipt and died in his owne bloud, as one that commeth with redde garments from Bozra. • Therefore the diuell and his angels like wilde bulles of Bazan ¶ run at him. But he shifting for himselfe, their hornes sticke fast in his crosse. As Abrahams ram by his hornes stuck fast in the briers. ¶ Thus is the diuell caught and killed. A Dragon indeed kills an Elephant; yet so as the Elephant falling downe kills the dragon with him. An Elephant kills Eleazar: yet so as Eleazar falling down kills the Elephant with him. • And accordingly to this, the diuel killing Christ was killed by Christ. Yea as an Elephant is stronger then the Dragon, and Eleazar is stronger then the Elephant: so Christ is stronger then them both. For the Elephant doth not live after he hath killed the Dragon, neither doth Eleazar live after he hath killed the Elephant: but Christ liueth after he hath destroyed the diuell. Leauing the diuell dead, he is nowe risen himselfe from the dead. Wherfore as a Lybard killeth the

D

ape

• 1.Sam.19.
10.

• Isa.cap.63.

1.

¶ Psalm.32.

12.

¶ Genes.13.

13.

• 1. Mach.6.

46.

ape: and a Chameleon the serpent: and a
hunter the bull: and an Elephant the
dragon: and Eleazar the Elephant him-
selfe: so Christ the true Eleazar, which sig-
nifies the helpe of God, hath by his death
killed, that mischeuous ape the diuell:
that olde serpent the diuell: that wilde
bull the devill: that great dragon the de-
uill: that raginge elephant the devill.
Whē Mahomet, the second of that name,
besiegēd Belgrade in Seruia, one of his
captaines at length got vp vpon the wall
of the city with banner displayed. A no-
ble Bohemian espying this rāne to the
captaine, and clasping him fast about the
middle, asked one Capistranus standing
beneath, whether it would be any dan-
ger of damnatiō to his soule, if he should
cast himselfe downe headlong with that
dogge (so he tearmed the turke,) to bee
slaine with him? Capistranus answering
that it was no daunger at all to his soule,
the Bohemian foorthwith tumbled him-
selfe downe with the Turke in his armes,
and so by his owne death only sauēd the
life of all the city. Such an exploit was
this of Christ. The diuell like the great
Turke besieging not onely one city, but
euēn

Zieglerus.
I. de illustribus
virū Germania cap. 98.

euē all mankinde, Christ alone like this noble Bohemian encountered with him. And seeing the case was so, that this dog the diuell, could not be killed stanke dead except Christ died also; therefore he made no reckoninge of his life, but gaue himselfe to death for vs, that hee only dying for all the people, by his death our deadly enemy might for ever be destroyed. For so Origen testifieth that there were two crucified vpon the crosse of Christ. Christ himselfe, visibly: with his will; and for a time. The diuell, iauisibly: against his will: and for ever. Therfore the crosse is that victorious chariot in the upper part wherof Christ sitteth as a triumphat conqueror, and in the lower part of it the diuell is drawen as a captiue, and is made an open spectacle of ignominy and reproch. Divers auncient Fathers note the virgin Mary was maried that the diuell might be deceipted. For he knewe well enough Christ shoulde be borne of a virgin. But he never suspected blessed Mary was a virgin, considering she was wedded to Ioseph. Therfore he did not lye in wait to destroy the seed of the woman so circumspicely as otherwise hee

*Homi. 8. in
Iesus.*

would if he had bin aware or wist any such thing. So that the birth of Christ did chosen the diuell. But the death of Christ did conquer the diuell. And that much more gloriously when the temple of his body was vpon the pinnacle of the crosse than when the body of his crosse was vpon the pinnacle of the temple. For when he was vpon the temple his breath spake better thinges then Sathan: but when he was vppon the crosse his bloud spake better thinges then Abell: and there his breath came from his longes out of his mouth, but here his bloud came from his heart out of his side: and there hee fought standing stoutly to it, and with-standing Sathan hee would not in any wise throw down himselfe, but here he skirmished yeelding and humbling himselfe to the death of the crosse: and there the diuell ascended vp to him vnto the toppe of an high mountaine, and so (as I may say) bad him base at his own goale, but here he himselfe descended down to the diuell into the neathermost hell, and so spoiled principalities and powers, and slew the great Leviathan in the very bottome of his own bottomles pit. For

the

the diuell like a greedy rauenous fish
snatching at the baite of Christ's body (as
Damascene speaketh) was pearced
through and twicht vp with the hooke
of his Deity. Therefore both before
Christ's passion, Peter tooke mony out
of a fishes mouth to pay his tribute: and
also after Christ's passion, the disciples
broyled a fish for him to feede vpon.
Whereby we see, that Christ, who made
a fish paye tribute to Cæsar for him,
made the diuell also pay tribute to death
for him: and on the other side that the
diuell while he went about to catch this
good fish, which is Iesus Christ Gods
sonne the Sauiour (as Methodius and Si-
bylla proue the letters of ~~b~~^h & ~~s~~^v severall-
ly signific) was himselfe caught, yea
also killed by Christ. So that all the while
Christ was buried in the graue, the diuel
was broyled in hell. Wherefore as it was
booteles for Golias to brandishe his
speare against David: so it little auailed
the diuell to shake his speare likewise in
the hand of the souldier against the heart
of Christ. For as David having heard
Golias prate and talke his pleasure, when
they came to the poynct at the first stroke
D 3 ouerthrew

* To the San-
tong in g*l*or*y* wit
conf*u*rm*a*.

* Ihesus xpic*o*
3.00 4.00 5.00
7.00.

overthrew him: so Christ with that very selfe same speare which gaue him a little venny in comparison, or (if it be lawfull for me so to speake) but a phillip on the side, which was boone after recured, gaue the diuel a deadly wound in the forehead which with al his pawes hee shall never be able to claw off. And again, as Dauid onely with his sling wrought this feate: so Christ onely by his death, and by the power of his croſſe, which is the sling of Dauid, & did conquer and subdue the deuile. And so the death of Christ, by reasōn of his righteousness is *the death of the deuile*.

It is on the other tide *the life of himselfe*. That which was prophēcied in the Pialme is here fulfilled in christ. The iust shal flourish as the palme tree. In the hebreu it is *Tamar*, which signifies only a palme tree. But in the greek it is *Phoinix* which signifies not only a palme tree, but also a Phenix. Which translation prouerth two thinges. First, that Iesus the iust one did most florish when he was most afflieted. For the iust shall flourish as the palmetree. Now the palmetree, though it haue many waights at the top, and many snakes at the roote, yet still it saies, I

*I Sancte crux
ipsa funda est,
qua Danid Go-
liatib horren-
dum armis &
formidabilem
vix prostravit
bumi. Cyr. Job.
l. 8. 17.*

** Psal. 93. 12.*

Chastamar.

am neither oppressed with the waights,
nor distressed with the snakes.^b And so
Christ the true palme tree, though all the
iudgements of God, and all the sinnes of
the worlde, like vnsupportable waights
were laide vpon him, yea though the cur-
sed Iewes stooode beneath like venomous
snakes hissing and byting at him, yet he
was, neither so oppressed with them, nor
so distressed with these, but that euē vp-
on his crosse he did most florish, when he
was most afflicted. As peny roiall being
hung vp in the larder house, yet buds his
yellow flower: and Noahs oliue tree be-
ing drownde vnder the water, yet keepes
his greene braunch: and Aarons rod be-
ing clunge and drie, yet brings forth ripe
almonds: and Moses bramble bush be-
ing set on fire, yet shines and is not con-
sumed. Secondly, that Iesus the iuit one
did most liue, when hee seem'de most to
be dead. For the iukt shall flourish as the
phenix.* Now the phenix though sitting
in his nest among the hot splices of Ara-
bia he be burnt to ashes, yet still he stayes,
Idie not but olde age dieth in me.^c And
so Christ the true phenix, though lying
in his graue among the hot splices wher-

*b Nec premor,
nec perimor.*

** As phenix
c Moritur me
non moriente
senellus.*

with Nichodemus embalmde him, hee
was never like to rise from death to life
againe, yet he died not but mortalitie di-
ed in him, and immortalitie so liued in
him, that euen in his sepulchre hee did
most liue, when hee seeined most to bee
dead. As the Laurell is greenest in the
soulest winter: and the lime is hottest in
the coldest water: and the glow-worme
shineth brightest when the night is dar-
kest: and the swan singeth sweetest when
his death is neerest. ¶ Epaminondas be-
ing sore wounded in fight, demaunded
of his soouldiers standing by, whether his
enemies were ouerthrowne or no? They
answered yea. Then whether his buck-
ler were whole or no: They answered al-
so I. Nay then (sayes he) all is well. This
is not the ende of my life, but the begin-
ning of my glory. For now your deere
Epaminondas dying thus gloriously shal
rather be borne againe then buried. ¶ Christ
likewise was sore wounded. But
his enemies death and the diuell were
ouerthrowne and spoyled. His buckler,
which was his Godhead, was whole and
vntouched. Therfore there was no harme
done. His death was no death, but an ex-
altation

*¶ Cantator q.
gnis funeris
ipse sui. Marti-
alis lib. 13. E-
pigr.*

** Nunc enim
vestri Epami-
nondas nasci-
tur, quia sic
moriatur.*

alitation vnto greater glory. ^a That noble Eunuch riding in his coach read in Esay, that Christ was silent before his death, as a lambe before the shearer. He sayes not, before the butcher, but, before the shearer. Insinuating that death did not kill Christ, but onely sheare him a little. Neyther yet had death Christes fleece when hee was shorne. For Christ taking to himselfe a spunge full of vinger, ^b that is, ful of our sharpe and fower sinnes, did giue vs for it purple wool full of bloud, ^b that is, full of his pure and perfect iustice. And indeed the onely liuery which Christ our Lorde and master giueth all vs that are his faithfull seruants, is a coate made of this purple wooll. The Psalmist sayes, that God giueth his snow like wooll. But here wee may turne the sentence, and say, that Christ giueth hi wooll like snow. For as snow couereth the ground when it is ragged and deformed; so Christ's wooll which is his coate without seame, couereth ouf sinnes, and though they were as crimson, yet maketh them white as snow. And as Gedeons fleece when it was moist, the earth was drie, but when it was drie the earth was moist:

^f Ego si exalta-
tus fuero.
Job.12.32.

^g Ioh. c. 19.29

^h Heb.c.9.19.

moist: So when Christ's fleece was moist
as a greent tree, then were all wee drie
like rotten stickes, but when his fleece
was drie, all the bloud and water being
wroung out of his precious side, the were
we moist'ned with his grace. Wherefore
seeing death had not Christ's fleece when
he was shorne, but we haue it which be-
leeue in him, it followeth that neither
death was the better nor christ the worse.
But as a lamb is much more nimble and
liuely for shearing: so this shearing of
death was a kinde of quickening to the
lambe of God, and onely a trimming to
him before he ascended to his father, as
Joseph was trim'd and pould before hee
appeared to Pharaoh. For looke how A-
dam slept: so Christ died.¹ When Adam
slept, his side was opened: when Christ
died, his side was opened. Adams side
being opened, flesh and bone were ta-
ken out: Christ's side being opened, wa-
ter and bloud were taken out. Of Adams
flesh and bone the woman was built: of
Christes water and bloud the Church is
built. So that the death of Christ is no-
thing else but the sleepe of Adam. For as
he sayes of the damsels death, The dam-
sell

¹ *Dormit Ad-
am, moritur
Christus.
Prosper.*

self is not dead but sleepeth; so hee sayes
of his owne death, I laid me downe and
slept, and rose vp againe for the Lord su-
stained me. And in an other place, when
God the father saith to his sonne, Awake
my glory , awake my lute and harpe:
God the sonne answeres to his father, I
will awake right early. That vessel which
Peter sawe in a traunce , which came
down from heauen to the earth, and was
knit at the four corners, and had all ma-
ner of beastes in it , did betoken Christ.
Christ came downe from heauen to the
earth : and his storie is knit vp by the
four Euangelistes: and hee hath made
Iewes and Gentiles , yea all nations,
though they were as bad as beastes be-
fore, yet he hath made them all, I say, one
in himselfe. Nowe saies Casianus, it is
worth the noting, that the holy Ghost
saies not, this vessel was a sheete, but was
like a sheete. ^k A sheete may signifie ei-
ther sleep or death. Because there is both
a sleeping sheete, and a winding sheete.
But neither was Peters vessel a sleepe,
though it were like a sheete: neither was
Christs bodie dead, though it were lapt
in a sheete. For we our selues canne not

*k Pulchrè sit,
Non linteum,
sed Quasi lin-
teum.*

so properly bee saide to liue in our first birth, as in our second birth: and Christ's life when hee lay in that newe wombe, in which never any other was conceiued, is nothing to his life, when hee laye in that newe tombe, in which never any other was buried. Wherefore as Iacob traualing towards Haram, when he had layde an heape of stones vnder his head, and taken a nap by the way, was much reuived with it after his tedious journey: so Christ traualing towards heaven, when he had slept a little in that stony se-pulchre which was hewen out of a rock, liued then most princely after his painful passion. Tell me when did Ionas liue? in the hatches of the ship, or in the bellie of the whale? In the hatches of the shipp? why? I am sure you will not say so. That was nothing. But to liue in the bellie of the whale when the mariners were in extreme iepardie and daunger vpon the water, and yet Ionas most safe and secure vnder the water, this indeede was some-what. Who euer saw such a wonder? The waues were one while hoisted vp to the highest clowdes; an other while hurled downe to the nethermost depth, Ionas him-

selfe being all this while in the very gulfe
of destruction, and yet not one haire the
worse. Christis case was the same. As Io-
nas was in the bellie of the whale three
daies and three nightes: so and so long
was the sonne of man in the bowels of
the earth. Yet he had no more hurt then
Ionas had. But liued better vnder the
earth then we can vpon the earth, better
in death then we can in life. Tell me when
did Daniell liue? In the kings court? or in
the lyons denne? In the kings court?
why? there is no great reason for that. A-
ny man might haue liued there. But to
liue in the lyons den, when the mouth of
the den was shut, and the mouths of the
lyons open, this indeed was the life of an
angel and no man. What king could ever
make lyons attend and waite vpon him?
Yet here you might haue seene worthie
Daniel sitting in the midst of many hun-
gry lyons, when as the lions lay downe
at his feete couching and crouching be-
fore him, and adored their owne pray
cast vnto them, which otherwise they
would haue worried, and being beatles
became men in humanitie toward this
saint, seeing men became beatles in cru-
eltie

city against him. The same reason was in Christ. His sepulchre was sealed as wel as Daniels den. And hee saies also of himselfe in the Psalme, My soule is among lyons. These lyons were the terrors of death, and the horroes of hell. Yet hee tooke no more hurt then Daniel did. But brake the chaines of death into fitters, and the gates of hell into shiuers, and then most gloriously triumphed. And so the death of Christ by reason of his righteousnes is *the life of himselfe.*

It is lastly *the life of man.* When Christes speare had opened that way of life which the Cherubins sword had stopt vp, then saies our Sauiour to the theefe, This day shalt thou be with me in paradise. Adam and Eve both in one day were expelled out of paradice. Christ and the theefe both in one day were receiued into paradice. Yea both in one houre of the day. For about noone when the winde blewe Adam and Eve were expelled. And so about the sixt houre, that is about twelve a clocke in the day time, Christ and the theefe were receiued. Christ saying to the theefe while he did draw him vp into paradice, I do draw thee

thee with the cordes of a man euen with bands of loue. But the septuaginta translate the hebrewe words ^m which signific, with the cordes of a man, into those greeke words ⁿ which signific with the destruction of a man. As if Christ should say thus to the theefe. I do so dearely loue thee that I am content, my selfe to bee destroied that thou maiest bee saued, my selfe to dye that thou maiest liue. I doe drawe thee with the destruction of a man, euen with bandes of loue. So that the theefe who sawe his owne woundes and death in Christes bo-
dy, did see also Christes sauing health & life in his owne body. As Alcuinus sayes writing vpon the sixt of Iohn; ^o when the liuinge Lord dyed, then the dyinge thefelived. Notably sayes the prophet ^p The breath of our nostrels, Christ the Lord is taken in our sins, to whom wee sayd wee shall liue in thy shadowe. If Christ be the breath of our nostrels, then he is our life. And againe, if we liue in his shadowe, then we liue in his death. For where there is breath in a shadowe, there there is life in death. Nowe as the overshadowing of the holy Ghost was
the

^m Bechanele adam.

ⁿ in shapung ar-
egins.

^o Affumpit
vite mortem,
^p ut mors acci-
peret vitam,
^r Lamen. 4.
ver. 21.

*¶ Mortuus
mortuum susci-
tavit.*
** Nuptio- riego,
Ierome.*

*Ezay. cap. 38.
8.*

the life of Christ; so the overshadowing of Christ, is the life of man. And as Peters shadowe gaue health to the sicke: so Christes shadow giueth life to the dead: yea a thousand times rather Christ then Peters. For as Elias his spirit was doubled vpon Elizeus, because Elias being aliuie restored some to life, but Elizeus, as Ierom sayes, being dead raised vp one from the dead: ¶ so Peters spirit was doubled vpon Christ, because Peter being aliuie was a phisition to the liuing, but Christ as Chrysostome saith, beinge dead was a phisition to the dead. ¶ Or rather indeed in this comparison there is no comparison. But as Peters spirit was a shadowe to Christes spirit: so Peters shadowe was nothing to Christes death. Ezechias seeing the shadow of the sunne goe ten degrees backe in the diall, was assured by this signe, that he should recover of his sicknes. ¶ Sick Ezechias may signific all mankinde which is sicke by reason of sinne. But this is an vnfallible signe we shall recover, because the sun hath gone ten degrees backe in the dial. The sun of righteousness Iesus Christ hath for our sake made him-selfe lower by many

many degrees in the earth. My father is greater then I. There hee is gone backe
tenne degrees belowe his father. Thou
haft made him lower then the angels.
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man. There he is gone backe ten degrees
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a dead lyon. There he is gone backe
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not counted so good as a live worme,
but was buried in the earth as a dead ly-
on to be meate for the wormes, if it had
been possible for this holy one to see cor-
ruption. But blessed, O blessed bee our
Lord Christ beeing in the forme of
God was buried in the graue, and so was
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^b Eccles. 9. v. 4

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ty yeerestogether did not agree with the
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sunne went backward ten degrees in this
diall, then Ezechias went forward fiftene
degrees in his life. He lived fiftene years
longer. And so the going of this sunne
Jesus Christ ten degrees back ward, hath
healed all our sicknes, and sette a shouer
and degees forward, and infinitley ad-
uanced us by his death to our lasting
life. For Christ is that doulinge Rachell,
which dyeth her selfe vni childbirthe so
bringe forth her sonne Benjamin alive; Christ
is that righteous Adam which by
the bloody sweat of his browes hath
earned for vs the bread of life; Christ is
that iust Noah, which shutting vp him
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Psal. 138.8.

Eph. 2.10.
*Ipsius sumus
factura condi-
ti in Christo.
Quantum ad
substantiam fe-
cit, quantum
ad gratiam co-
didit. Tertull.
adver. Mar. I.
& non longe a
fine.*

** Christi fel
nostrum mel.*

ternity; such life by Christ's death. For as
hony beinge found in a dead lyon, the
death of the lyon was the sustenance of
Samson: so Christ's gal is our hony,^c and
the bitter death of Christ by reason of
his righteousness is the sweet life of man.
Thus you see that the death of Christ is,
the death of death: the death of the dñe: the life of himselfe: the life of man. And
therfore he saies in this fourth part, weep
not too much for my death, FOR MEE.
**WEEP NOT FOR MEE BUT WEEP
FOR YOVR SELVES.**

I Perceue beloved I haue bin some-
what long in this part. Therefore I will
make more hast in the rest, and do what
I can deuise that I may not seeme tedious
vnto you. Now then to the fist part.
FOR YOVR SELVES. Weepe not too
little for your owne life. For the life of
man is quite contrary. The life of man is
*the life of death: the life of the dñe: the
death of himselfe: the death of Christ.*
The reason of all this is his iiquity and
sinne. Which euen in Gods deare chil-
dren, saies Barnard, is cast downe, but
not cast out. ^d Therfore though sin can
not

*^a Deiculum,
non ciellum.*

nor sometimes rule ouer vs, because it is cast downe, yet it will alwaies dwell in vs, because it is not cast out. For it is so bred in the bone, that till our bones bee with Iosephs bones carried out of Egypt, that is out of the world, sin can not bee carried out of our bones. The Irish history telleth vs that the city of Waterford giueth this possey, *Imanta manet*. Because since it was first conquered by king Henry the second, it was never yet attainted, no not so much as touched with treason. Also that the Isle of Arren in that country hath such a pure ayre, that it was never yet infected with the plague. Wee can not say thus of the nature of man. That either it is so cleere from treason, as that city is, or els that it is so cleare from infection, as that Island is. Nay our very reason is treason, and our best affection is no better then an infection, if it be well fisted in the sight of God. Euagrius recordeth, ^f that the Romanes got such a victory ouer Chosroes, one of the Persian kings, that this Chosroes made a lawe, that never after any king of Persia should moue warre against the Romanes. We can not possibly subdued sin

^e It continueth untouched

^f lib. 5. ca. 15.

*Mortuus
mortuum susci-
tavit.*

*Nisiq; nigris
luteis;*

*Esay. cap. 38.
8.*

the life of Christ; so the ouershadowing of Christ, is the life of man. And as Peters shadowe gaue health to the sicke: so Christes shadow giueth life to the dead: yea a thousand times rather Christ then Peters. For as Elias his spirit was doubled vpon Elizeus, because Elias being aliue restored some to life, but Elizeus, as Ierom sayes, being dead raised vp one from the dead: ¶ so Peters spirit was doubled vpon Christ, because Peter being aliue was a physition to the liuing; but Christ as Chrysostome saith, beinge dead was a phyfition to the dead.¶ Or rather indeed in this comparison there is no comparison. But as Peters spirit was a shadowe to Christs spirit: so Peters shadowe was nothing to Christs death. Ezechias seeing the shadow of the sunne gotten ten degrees backe in the diall, was assured by this signe, that he shoulde recover of his sicknes.¶ Sick Ezechias may signifie all mankinde which is sicke by reason of sinne. But this is an vnfallible signewe shall recover, because the sun hath gone ten degrees backe in the dial. The sun of righteousnes Iesus Christ hath for our sake made him-selfe lower by many

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Iesus Christ sen degrees backward, ohauing
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sand degrees forward, and answere dely, add
uanced vs by his death to euerlasting
life. For Christ is that doctour Rachell,
which dyed her selfe in chyldeherte so
bringe forth her sonne Beniamyn: alues
Christ is that righteous Adam which by
the bloudy sweat of his browes hath
earned for vs the bread of life; Christ is
that iust Noah, which shutting vp him
selfe in his Arke as in a sepulchre saueth
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adver. Mar. I.
q. non longe a
fine.*

Alexander
mis seruantes,
dicas dippin.
Plutar.

the walles of the Thebes, Phryne a harlot promised that she would at her own charges repaire them againe, so that the citizens would suffer this ticle to bee grauen vpon the gate, *Alexander hath throwen them downe, but Phryne hath set them vp.* The case is quite contrary here. Euie hath ouerthrowne not only Thebes, but euuen all mankinde. Christ hath at his owne cost and charges repaired and built vs vp againe. Therefor we must graue this title vpon the crofle of Christ, *Eus hath thrown us downe, But Christ hath raised vs vp.* Eues tree of knowledge of good and evill hath thrown vs downe, but Christis tree of life hath raised vs vp. Nay I will be bold to say yet more. What is that? Marry this, That as farre as the tree of life excelleth the tree of knowledge of good and evill, so farre the crofle of Christ excelleth the tree of life. I know well many will muse & marvel much what I meane to say so. And some perhaps will scarce beleue it is true which I say. Neuertheles, most christian and blessed brethon, make you no doubt of it. For it is not my opinion or my speech only. They are the very

very words of our saviour. I came, saies he, that men might haue life ^a, and that they might haue it more abundantly. More abundantly? What is that? That abundantly wee might haue more life by the crosse of Christ, then euer wee could haue had by the tree of life: that abundantly we might gaine more by the obedience of Christ in his death, then euer wee lost or could lose by the disobedience of Adam in his life. And therefore though that sinne of Adam was so haynous and so horrible: that it cast the image of God out of Paradise; that it polluted al the race of mankind; that it condemned the whole world; that it defaced the very frame of heauen it selfe; yet considering the sequel, how not onely the guilt of this sinne, but euen the very memory of it is nowe utterly abolished by the bloud of Christ, S. Gregory is not afraid to say, O happy, happy, happy man was Adam that euer hee so sinned and transgressed against God ^b. Because by this meane both hee and all wee haue found; such plenisfull redemp-
tion; such vnestimable mercy; such su-
perabundant grace; such felicity; such e-

^a John ch.10.

10.

^b O felix culpa
qua talis ac
santum meruit
babere redem-
ptorem.

* Christi fel
nostrum mel.

tertinity: such life by Christis death. For as
hony beeinge found in a dead lyon; the
death of the lyon was the sustenance of
Samplon: so Christis gal is our hony, and
the bitter death of Christ by reason of
his righteousness is the sweet life of man.
Thus you see that the death of Christ is,
the death of death: the death of the diuell:
the life of himselfe: the life of man. And
therfore he saies in this fourth part, weep
not too much for my death, FOR MEE.
**WEEP NOT FOR MEE BUT WEEP
FOR YOVR SELVES.**

I Perceue beloved I haue bin some-
what long in this part. Therefore I will
make more hast in the rest, and do what
I can deuise that I may not seeme tedi-
ous vnto you. Now then to the fist part.
FOR YOVR SELVES. Weepe not too
little for your owne life. For the life of
man is quite contrary. The life of man is
the life of death: the life of the diuell: the
death of himselfe: the death of Christ.
The reason of all this is his iiquity and
sinne. Which even in Gods deare chil-
dren, saies Barnard, is cast downe, but
not cast out. ⁴ Therfore though sin can
not

* Deictum,
non ejclum.

nor sometimes rule ouer vs, because it is cast downe, yett it will alwaiers dwell in vs, because it is not cast out. For it is so bred in the bone, that till our bones bee with Iosephs bones carried out of Egypt, that is out of the world, sin can not bee carried out of our bones. The Irish history telleteth vs that the city of Waterford giueth this possey, *Intra et manet*. Because since it was first conquered by king Henry the second, it was never yet attainted, no not so much as touched with treason. Also that the Ile of Airen in that country hath such a pure ayre, that it was never yet infected with the plague. Wee can not say thus of the nature of man. That either it is so cleere from treason, as that city is, or els that it is so cleare from infection, as that Iland is. Nay our very reason is treason, and our best affection is no better then an infection, if it be well fisted in the sight of God. Euagrius recordeth, ^f that the Romanes got such a victory ouer Chosroes, one of the Persian kings, that this Chosroes made a lawe, that never after any king of Persia should moue warre against the Romanes. We can not possibly subdue sin

^a It continueth vntouched

^f lib. 5. ca. 15.

S Ignatius Dens.

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-
-
-
-
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**Pabulum
moris.**

in such sort as the Romanes did this Persian king. But do wee what we can day sinne will alwayes be a Iebuzite, a false borderer, yea a rank traytor rebelling against the spirit. Which makes the life of man first to bee, saies Chrysoftom, a debt (as it were) owne and due to death. For the diuell is the father of sin, and sin is the mother of death. Hereupon Saint Iames saies, that sin beeing finished traualing in childbyrth like a mother bringeth forth death. And David in the ninth psalme calleth sin the gate of death. Because as a man comes into a house by the gate: so death came into the world by sinne. The corruption of our flesh did not make the soule sinfull: but the sinne of our soule did make the flesh corruptible. Wherupon Lactantius calleth sin the reliefc or the foode of death^b. As a fire goeth out, when all the fuell is spent, but burneth, as long as that lasteth: so death dieth when sin ceaseth, but where sin aboundeth there death rageth. The Prophet Abacucke finning not, death was so far from him that he was able to flie without wings: but king Asa finning; death was so neere to him that he was

was notable to stand vpon his feet. Nay wee may see this in one & the selfe same man. Moses sinning not death could not meet with him in the bottome of the red sea; but sinning, death did seaze vpon him in the top of mount Nebo. So that the life of man by reason of his sin is *the life of death*.

It is also *the life of the devill*. As Emen-senus sayes, Each one hath in him as many devils as evils ¹: every severall sinne being sufficient to maintaine a severall devill. The godly finding no ioy in the earth, haue their conuersation in heauen. But Sathan finding no ioy in hell, hath his conuersation in the earth. So that the earth is a hel to vs; but a heauen to him. Here bee hath his liuing. As it was said at the first. Tou shalt eat the dust of y^e earth all the daies of thy life. This dust, sayes Macarius, is the devils dyet ². And therfore as a scalde curre waites for a bone; so hee that goes about seeking whom he may deuour, watches continually till the godly shake off the dust from their feet, that is, shake off some sinne which they haue gotten by walking in the worlde, that then hee may liche it vp as one of those

¹ *Tet demonia
quæ criminis.*

² *Kala Cypria tu
ix^oo.*

¹ Dulcediabo-
lo peccare nor.
Hila. Enarr.
in p. 118.

² idem dulc. et
impingit.
In cap. Luk. 16.
p. 320.

³ Job. 40. 10.

⁴ Esca eius e-
lecta.
Abacuc. 1. 16.

⁵ Aut impetrat
mortes aut im-
petus mores.
Leo.

those dogs, which did lick vp Iezabels bloud. This is meat and drinke to him. ¹ He loues it a life to see vs sinnes, even as cursed Cham did to see Noahs nakednes. And as flies are alwaies busie about a sore place: so sayes Theophylact. ² That is a sport or a pleasure to Sathan, which is a sore or a paine to man. Especially if he be a godly man. For this Behesteth the diuell eatib grasse as an oxe. ³ Whereupon Gregory noteth, that a sheepe or any such other beast will eate any manner of grasse, though it be trampled and staineid never so much: but an oxe will eate no kind of grasse but that which is greet and fresh. And so the diuell will be sure to haue his seede of the very finest and best. ⁴ For the angell of the Lord reioy-
ceth most when one that is a sinner con-
uertereth. He catcheth grasse as a sheepe. But the angell of sathan reioyceth most, when one that is a converte sinner. HEE eateth grasse as an oxe. If the diuell can not keepe a man from living long, then hee will hinder him from living well. ⁵ If hee can not kill him, then hee will corrupt him. And indeede hee takes greater pleasure in corrupting one god-
ly

ly man, then in killing a hundred wicked. He was more delighted when David slew but Urias, then when Saul slew himself; when Peter did but deny Christ then when Iudas betrayed him. So that the life of man by reason of his sin is the delight, yea it is the very life of the Devil: he abhorred asw flayed and tormented. It is on th'other side the death of himself. O miserable wretch that I am (saies one) who shall deliuer me from this body of death? The life of the godly is a verie body of death. But their death is onely a shadow of death. Thales a Philosopher being demanded what difference there is betweene life and death? Answered, They are all one. Then being asked againe, if he had not rather live, then die? No, saies he, as before, for they are al one. But Ierome saies farre more excellently, They are not all one. That is not true. For it is one thing to live in continual danger of death: an other thing to die in continual assurance of life. ¶ Therefore Ecclesiastes saies, that the day of our death is better then the day of our birth. For when we are borne we are mortall: but when we are dead we are immortall. And wee

*¶ Aliud vivere
moriturus, ali-
ud mori viatu-
rum.*

Gen. 40. 20.

Ierem. 10. 14.

we are aliue in the wombe to die in the world: but we are dead in the grave to liue in heauen. Hence it is that the wickid are merrie at their birth day, as Pharaoh made a feast at his birth day, when his chiefe baker was hanged: and Herod likewise made a feast at his birth day when John Baptist was beheaded: but they are sory at their dying day, as Iudas was sorie when he went about to hang himselfe: and Cain was afraid every one would kil him that met him. Contrariwise the godly are sory at their birth day, as Job, Let y day perish wherin I was borne: and Ieremie, Let not the day wherin my mother bare me be blessed: But they are merrie at their dying day, as Simeon, Lord now lettest thou thy servant depart in peace: and Paul, I desire to be dissolved & to be with Christ. Therfore we also keep holy daies, and celebrate the memorie of the Saints not vpon their birth-daies, but vpō their death-daies, to shew that these two are not all one, but y the day of our death is better then the day of our birth. For whereas there are two waies, the one hauing in it first a transitory life, & thē an eternall death, the other hauing in it first

a transitory death, & then an eternal life: the wicked chuse to liue here for a time, though they die for it hereafter eternally, but the godly chuse to haue their life hid with Christ here, that they may liue with Christ eternally hereafter. Therefore the wicked never think of death; but the godly think of nothing els. As Alexander the Monarch of y^e world had al other things, save only a sepulchre to bury him in wh^e he was dead; he never thought of that. But Abraham the heire of the world had no other possession of his own, but only a field which he bought to bury his dead in; he thought of nothing else. We read that Daniel strowed ashes in the temple to trespere the footesteps of Bel's priests, which did eate vp the meat. So did Abraham strow ashes in his memorie, saying, I will speake vnto my Lord though Thee but dust and ashes. So doe all the faithfull remembraunce they shall one day be turned to dust and ashes. That so seeing and marking the footesteps of death how it continually commeth and stealeth away their strength (as Bel's priests did the meat) how it dayly eateth vp & walleth and consummeth their life, they may

* *Vita morbus.*
a *Vita mors.*

* *Affham.*
Esay. 53.10.

¶ *Propter pec-
atum mori
necessa habuit
filius.dei.
Vide etiam
Aug. Medita.
cap.7. vbi docet
dominem esse
causam passio-
ni.*

may be always prepared for it. Our first parents made them garments of figge leaves, but God misliking that gaue them garnitures of skinnes. Therefore Christ in the Gospell cursed the fig tree which did bring onely fig leaves to couer our sinne; but commended the Baptist which did ware skins to discouer our mortalitie. For not onely, as Austin sayth, Our whole life is a disease: & but also as Bernard saith, Our whole life is a death. "The life of man by reason of his sinne is a continuall disease, yea it is the very death of himselfe." And as Bernard ad martyrum gloriam
In gloriably the death of Christ. The prophet Esay calleth Christ a sin, or a sacrifice for sinnes, & prefigured by all those sacrifices of the old lawe. Because indeede when Christ was crucified at the first, he was broken for our sinnes. According to that of Tertullian, ¶ Sinne it was which brought the sonne of God to his death. The leuer were only instruments and accessaries to it: Iudge was the settier and the principall. They cryed, Crucifie him in the courte of Pilate: but our sins cryed, Crucifie him in the court of heauen. Now as the death of Christ was not effici-

fficient to sau the wicked; so the sinne
of the wicked was not sufficient to con-
demne Christ. But the scripture saith of
them which either are, or at leastwise
seem to bee godly, They say they know
God; but by their works they deny him
and Saul, Saul, why dost thou persecute
me? and, They crucifie again unto them-
selves the sonne of God. Zacharie pro-
phete of Christ, That when one shall
say unto him, what are these wounds in
thy hands? Then he shall answer, Thus
was I wounded in the house of my friends.
That is, in the house of them which ought
to haue bin my friends. So that our sinnes
did wound Christes handes at the fust
And now also hot the wicked, which are
no part of his bodie, but wee which are
mystical members of his bodie, and ther-
fore shuld by good reason be his friends:
we I say, doyle oftentimes by our sinnes
deny Christ with Peter: nay wee per-
secute Christ with Paul and we crucifie
Christ with the Iewes. Yet if it wil please
you to heare me) I will say yet more, we
crucifie Christ farre more cruelly then
the Iewes did. Then his body was passible
and mortall, now it is glorified and im-
mortall;

Zachar. 13.6

morall; they knew not what they did,
we doe ill enough; yet we knowe what
we doe well enough; they pearced him
with a speare, we pearce him with repro-
ches; they buried him in the earth, wee
burie him in obliuion; then he rose again
the third day, but we so burie Christ, that
not once in three dayes, no not once in
three weekes he ariseth or shineth in our
hearts. Nay, that which I am ashamed
to speake, though some are not ashamed
to doe it, there are in the world which
haue no time, nor once in three moneths,
nor once in three yeeres, no not once
search in their whole life to thinke of
Christ, but burie him in the perpetuall
forgetfulness of their careles consciencie,
as in a barren land, where all good things
are forgotten. Wherefore let every one
as soone as hee is tempted to any sinne,
thinke straightwaies that he sees Christ
comming towards him, wapt vp in
white linnen cloathes as he was buried,
with a kercher bound about his head,
and crying after a gasty and fearefull
sort, Beware, Take heedc what you doe,
Detest sinne, abhorre sin, Fie vpon it, A
shame light on it, It once did most vileyly
HISTORI

and

and vilanouslie murther mee : but now
seeing my woundes are whole againe,
do not (I beseech you) do not rubbe and
reuiue them with your sinnes to make
them bled afresh : now seeing the sce-
ter of the kingdome of heauen is put in-
to my hand, doe not offer mee a reede a-
gaine to mocke mee : now seeing my
head is crowned with the pure golde of
eternall glorie, doe not set a crowne of
thornes vpon it againe : now seeing I my
selfe am enthalled in the throne of the
right hand of maiestie, doe not pull me
out of my throne, and throw mee into
the graue againe, and with your sinnes
seale a mightie great stone vpon mee, to
stifle me, and preſſe me, and holde mee
down in death. O beloued, good beloued
at his instance be perſwaded, by whose
bloud you are redeemeſ. Haue pit-
tie, haue pitie vpon poore Iefus. Once he
voluntarily yea euen ioyfully dyed for vs,
and if that one death had not bin suffici-
ent, he would haue bin content then to
haue died a thouſande deaths more.
Now he protesteth, that the leaſt ſinne
of any one Christian, doth moare vex him
euen at the very heart, then all his dolo-
rous

tous paynes vpon the crosse. Our finnes
are those sholdiers which take him, those
tormentors which whippe him, those
thorns which gore his head, those nayles
which pearce his feete, that speare which
sheds his bloud, that crosse which takes
away his life. And yet if to grecue him
thus continually would do vs any good,
then hee would bee most glad to prefer
our good, though never so little, before
his owne griefe, though never so great.
But it is not so. That one death which he
willingly suffered, was for our saluation.
These diuers deaths which wee with our
finnes so often put him to against his wil,
do make for our greater damnatio. Ther-
fore he beseecheth vs, & I also being pro-
strate at the very feet of every one of you
heartely in his name exhorte you, if wee
will haue no pity of him, yet for the ten-
der loue wee beare to our owne deare
soules, that we would not alwaies keepe
him vpon the racke, and euery day vex
this iust Lot with our vnlawfull deedes,
that we would not any more shread his
precious bloud, and tread it and tram-
ple it vnder our feete. This I assure you
(blessed Chrsitans) will be a most forci-
ble

ble meanes, not only to terrifie and fraye vs from sin which we may commit hereafter, but also to mollifie and melt our harts for sin which we haue committed heretofore, if we consider, that the life of man by reason of his sin is *the death of Christ*. Thus you see that the life of man, is *the life of death*: *the life of the diuell*, *the death of himselfe*: *the death of Christ*. And therefore he saith in this fist part, weepe not too little for your owne life, **FOR YOVR SELVES, WEEPE NOT FOR ME, BUT WEEPE FOR YOVR SELVES.**

THe sixt part is next, **FOR ME FOR YOVR SELVES.** Which noteth, seeing both the excesse and the want are to bee eschewed, that therefore the true meane which we must keepe betweene Christ and our selues, consisteth in a certayne qualification of these two extremities, **FOR ME FOR YOVR SELVES** both together. Weepe not too much, saith he, for my death, which is *the death of death*: weep not too little for your own life, which is *the life of death*. Not too much for my death, which is *the death*

of the diuell: not too little for your owne life, which is *the life of the diuell*. Not too much for my death, which is *my lyes*: not too little for your owne life, which is *your deaſt*. Not too much for my death, which is *the life of man*; not too little for your owne life, which is *the death of Christ*. Saint Paul willeth the Corinthyans to approue themſelues by honor and dishonor. First by honour, then by dishonour. Teaching thereby that dishonourable honor is better then honorable dishonour. Yet to keepe a meane in this matter, that we must as well count it an honor, to bee ſometimes dishonored with Christ, as a dishonor to bee alwaies honored without Christ. Euen ſo ſayes our Sauiour here FOR MEE FOR YOVR SELVES. First FOR MEE, then FOR YOVR SELVES. Teaching thereby that to reioyce for Christ is better then to weepe for our ſelues. Yet to keepe a meane betwixt both, that we must alwel ſometimes descend out of Christ into our ſelues to weepe, as alwaies ascend out of our ſelues into Christ to reioyce. For the Apostle ſayes, that we must reioyce with them that reioyce and weepe with

with them that weepe. If my friend bee
alwaies sorrowfull and never joyfull, hee
hath no pleasure by me, if he be alwayes
joyful & neversorrowful, I haue no proose
of him; but he is my dearest friend, most
delighted in me, best approued by me,
that takes such paert as I doe, somotimes
reioycing, and sometimes weeping,
reioycing when I reioyce, and weeping
when I weepe. The like is to bee seone
in this place: ~~THE RUMBLE FOR YOUR~~
~~SELVE~~. If a Christian alwaies thinke
of his owne miserie and never of Christs
mercie, hee will despaire: if hee alwayes
thinke of Christs mercy and never of his
owne misery, hee will presume. But hee
is the best Christian, so haie, that hee can-
not despaire, forlow, that hee cannot pre-
sume, which inclines aswell to the one as
to the other, sometimes rejoicing and
sometimes weeping; rejoicing for Christ
and weeping for himself. A man cannot
weepe too little for Christ, if he presume
not: a man cannot weepe too much for
himself, if he despaire not. But he may
easily despaire, that weeps too much for
Christ: and he may easily presume, that
weeps too little for himself. Wherefore

as in a ballance, if there be any ods in the scales we take out of that which is the heauier, and put into that which is the lighter, til there be no difference betwixt them: So here we must waye these matters well, that wee our selues may be iust waight, neither too heauie for our owne miserie, nor too light for Christis mercy. Thus did Dauid when he sayd to God, *Hide mee vnder the shadowe of thy winge.* What are Gods wings? His mercy & his iustice. What is the shadowe of his winges? Our loue and our feare. Our loue is the shadowe of his mercie, which is his right winge. Our feare is the shadowe of his iustice, which is his left winge. Now seeing he that is hid vnder the right wing onely may presume because he hath no feare, and he that is hid vnder the left wing onely may despaire, because he hath no loue, therefore saith Dauid, *Hide me, O Lord, vnder the shadowe, not of one winge, but of both thy winges.* That I may never despaire while I alwaies loue thy mercy, and rejoyce for Christ: that I may never presume while I alwaies feare thy iustice and weepe for my selfe. A Quaile the very

ry same bird which was the Israelites
meate in the wildernes, as he flies ouer
the sea, feeling himselfe begin to be wea-
rie lightes by the way into the sea. Then
lying at one fide, hee layes downe one
wing vpon the water, and holdes vp the
other wing towards heauen. Lest hee
should presume to take too long a flight
at the first, he wets one wing. Lest hee
should despair of taking a new flight
afterwardes, hee keeptes the other wing
drye. Thus must a Christian man doe.
When he layes downe the wing of feare
vpon the water to weepe for himselfe;
then he must holde vp the wing of loue
towards heauen to reioyce for Christ.
That his two wings may be answerable
to Gods two wings. That as God hath
two wings, the one of mercy, the other
of iustice: so hee may haue two wings,
the one of ioy for Christ, the other of sor-
row for himselfe. Sheim and Iapheth No-
ahs godly and dutifull children, when
they saw their father otherwise then hee
should be, went backward and couered
him. They went backward, that they
might not see him themselues: they cou-
ered him, that others might not see

him. Christ hanging naked vpon the crossie, was the shame of men, and the outcast of the people. Therefore we that are the children of God must goe backward by abhorring them that crucified Christ: and yet we must couer him and hide him, cuen in our very hearts, by remembring and honoring his death and resurrection. Lest wee should presume, wee must goe backward for feare: and yet lest wee should despair, wee must couer him for loue. That as God hideth vs vnder the shadow of his wings which are loue, and feare, loue the shadow of his mercie, and feare the shadowe of his iustice: so wee may hide God vnder the shadowe of our wings, which are ioye, and sorrow, ioy the shadow of our loue, and sorrow the shadowe of our feare, ioy for Christ, and sorrow for our selues. To this strange kinde of going backward, the Psalmist alludeth when hee saith to God, *Thou hast made my feete like hines feete.* A hine goeth not still forward in one way, but as an auncient father speakeþ, hee iumpes crosse out of one way into another. Right so a christians feete must be like hines feete. He must iump crosse,

crosse, from himselfe to Christ, and then
backe againe, from Christ to himselfe.
Would you see such a hine? Then marke
how Iob footes it. That he might not de-
spaire, he iumpes crosse from himselfe to
Christ, and sayes,^a I am cleane without
sinne, I am innocent, and there is none i-
niquicie in mee. Here is the mercie of
Christ. But that hee might not presume,
hee iumpes backe againe from Christ to
himselfe, and sayes,^b O that my griefe
were well wayed, and that my miseries
were laide together in the ballance. Here
is the misery of man. Thus must we way
the mercy of Christ, and the miserie of
man together in the ballance, and be sure
(as I sayde before) wee make the scales
even, and when wee wale the reasons
why wee shoulde not weep for Christ,
then wee must way the reasons also why
we shoulde weepe for our selues. So wee
shal finde, for great cause of ioy in Christ,
great cause of sorrow in our selues : for
greater cause of ioye in Christ, greater
cause of sorrow in our selues : for greatest
cause of ioye in Christ, greatest cause
of sorrow in our selues : for that which
is more then all to make vs ioyfull in
Christ,

^a Chap.33.9.

^b Chap.6.2.

Christ, that which is more then all to make vs sorrowfull in our selues. The righteousnes of Christ is *the death of death*. Great cause of ioye in Christ. If Debora reioyced when Barack put Sisera to flight, haue not we as great cause to reioyce, seeing Christ hath put death to flight? The sinne of man is *the life of death*. Great cause of sorrowe in our selues. If Anna wept for her barrennes, haue not we as great cause to weepe, seeing wee can conceiue nothing but sorrowe & bring forth iniquity vnto death? The righteousnes of Christ is *the death of the diuell*. Greater cause of ioy in Christ. If Judith reioyced, when shee did cut off the head of Holofernes, haue not wee greater cause to reioyce, seeing Christ hath cut off the head of the diuell? The sinne of man is *the life of the diuell*. Greater cause of sorrowe in our selues. If Thamar wept being defoured by her brother, haue not wee greater cause to weepe seeing wee commit spirituall incest and adulterie daylie with the diuell? The righteousnes of Christ is *the life of himselfe*. Greatest cause of ioye in Christ. If Sara laught when shee heard

heard shee shold haue a quicke childe
in her dead wombe, is not this the grea-
test cause of laughter which can bee
vnto vs, that Christ liued in death, and
was most free among the dead, and
could not see corruption in the grave?
The sinne of man is *the death of him-
selfe*. Greatest cause of sorrowe in our
selues. If Agat wept being turned out of
Abrahams house, is not this the greatest
cause of weeping, which can be vnto vs,
that our life is no life, because we never
cease from finning, while wee are here
pilgrimes and strangers exiled and ban-
ished out of our fathers house in hea-
uen? The righteousnes of Christ is *the
life of man*. This is more then all to make
vs ioyfull in Christ. If Queene Ester did
reioyce, as Quetene Elizabeth doth at
this daye (whom God for his mercies
sake ever sauе and preserue, and let al the
people say *Amen*) because she delievered
her people from thralldome and destruc-
tion, can any thing in the world then
make vs more ioyfull then this, that we
being cursed in our selues are blessed in
Christ, being embased in our selues are
exalted in Christ, being condemned in
our

our selues are iustified in Christ, being dead in our selues are aliue in Christ? The sinne of man is *the death of Christ.* This is more then all to make vs sorrowfull in our selues. If the virgine Mary wept so sore for the death of her sonne Iesus, as though her tender heart had bin stabde and peart thorough with a sharp fworde (as Symeon speaketh) can any thing in the worlde then make vs more sorrowfull then this, that Christ being blessed in himselfe, was cursed for vs, being exalted in himselfe was embased for vs, being iustified in himselfe was condemned for vs, being aliue in himselfe, wes dead for vs? O deare brother, blessed Christian, whosoeuer thou art, if thou bee too sorrowfull at any time, remember what Christ hath done for thee; how louingly, how kindly he hath dealt with thee, and thou wilt soone be glad: if thou bee too ioyfull at any time, remember what thou hast done against Christ; how vngratefully, how wretchedly thou hast dealt with him, and thou wilt soone be sorry. So shall wee never suffer shipwrack of faith, either by too much sorrowe, as Esau did, who sought the

the blessing *with teares*, weeping for himselfe, not reioycing for Christ: or els by too much ioye as Herod did, who heard the Baptist *gladly*, reioycing for Christ, not weeping for himselfe. But euen as a ship being neither too heauily burdened, nor too lightly balanced, feareth neither waues nor windes, but sayleth safely to the hauen: so we being neither too heauy for our own miserie, nor too light for Christs mercy, but ioyning **FOR ME FOR YOVR SELVES** both together, shal neither be drowned with the waues of desperation, nor puffed vp with the winds of presumption, but we shall sayle safely in the arke of Noah vpon the sea of this world till wee arive at the hauen of al happines in heauē. And this is the right moderation we must keepe betweene Christ and our selues, as appeareth in this first part, **FOR ME FOR YOVR SELVES** both together, **WEEPE NOT FOR ME BUT WEEPE FOR YOVR SELVES.**

THe sevēth part followeth, **WEEP NOT FOR ME.** Wherin we must consider three vertues that were in Christ. *Wisdom;*

** Crux Christi
pendentis, ca-
thedra fuit do-
centis.*

** Johannes
Bobenus de
morib. Gen.*

wis-
dome; benignity; magnanimity. For wi-
dome he sayth, WEEPE NOT: for benign-
ity, NOT YOV; for magnanimity, NOT
FOR ME. Not weepe: not you: not for
me. WEEPE NOT FOR ME. First for
Wisdom he saith WEEPE NOT. Saint Au-
styn hath a very excellent sentence; and
it is this ⁴. Christ vpon his crosse did read
vs a lecture, like a doctor in his chaire.
Indeed in that learned lecture of his hee
deliuered vnto vs many notable poynts
of wisdom. And one especially wee
haue here. Whereby wee are instructed
how we shold be affected towards the
dead. For if wee must not weepe immo-
deratly for the death of Christ, then wee
must not greeue our selues greatly for
the death of any Christian. The ancient
Italians vsed to mourne for their dead
ten monthes: the Egyptians seauenty
two daies: the Ethiopians fourty dayes:
the auncient Germanes thirty dayes: the
Lacedemonians a leuen daies ⁵. But the
Athenians and the Romanes, which were
in their time coumpted the wisest men
in the world, were much more moderat.
For the Athenians had a law giuen them
by Solon their lawgiver, which did for-
bid

bid mourning at burials. The Romanes likewise had a law in their twelve tables, which did forbid to make any exclamations or outcries at funerals ^f. Yea the third Councell holdē at Toledo in Spaine the one & twentieth canon of the councell flatly decreeth, that Christians should bee brought to their graues only with singing & reioycing ^g. Because, quoth the councell, the Apostle to the Theffalonians saies; I wil not haue you ignorant brethren concerning them which are a sleepe that you sorrowe not, euen as others which haue no hope. Therfore Cutbertus, who was Archbisshop of Canterbury longe before the conquest ^h at his death charged that no lamentation shoulde be made for him. And Ierom writheth, that when the dead body of Paul the Eremitte was brought forth, holly Anthony did sing hymnes & psalmes according to the Christian tradition. And that when Paula a devout widowe was ^k buried the bishops did bring her forth with singing. And that when Fabiola was buried, psalmes were sung & *Haleluia* was chaunted out so loud, that it did shake the seelinge of the church

^f *Leffum habere funeris erga.*

^g *Cum canticis sollemmodo & psallentium vocib.*

^h *Floruit regnante Egberto.
Anno Domini
747.*

ⁱ *Prolato foras corpore Hymnos & Psalmos de christiana traditione decantabat. In vita Pauli Eremi.*

^k *Pontifices chores psallentium ducebant. In Epitaphio
Paulo.*

*I Sonabant
psalmi & au-
nata templo-
rum reboans,
in sublime
quasiebat Ha-
lelulia. In Epi-
taphio Fabiole
Vnde praterca
Sulpitium in
vita Martini
Ariopag.
Et sub. Hie-
rarc. eccles. c. 7
• T(saddikim
bemotham
caym &c.*

** Non amissi
sed premissi.*

** Oderat & im-
peditus & c.*

church.¹ I graunt indeed we may sor-
rowe and weep for the wicked not only
when they are dead, but even when they
are aliu. But wee must sing and rejoyce
for the godly not only when they are aliu,
but even when they are dead. And
why? Because they beeinge aliu are
dead: but these being dead are aliu.
According to that saying of the hebrew
Rabbins, ² The godly euen in their
death are aliu: but the wicked euen in
their life, are dead. Therfore Dauid when
his son Absalon died, whom he knew to
bee a wicked man wept for him, saying,
Absalon my son, O my sonne Absalon!
would to God I had died for thee. But
when his yong son died, whom he knew to
be an innocent babe, hee was well a-
payd, and arose from the ground, and
annoyned his face, and looked cheere-
fully, and sayd, I shall goe to him, he can
not returne to me. Wherby he warra-
ngetteth that of Fulgentius, who sayth, That
the godly deceased are not lost for euer,
but left for a time, not gone away from
vs, but sent to God before vs. For if that
bee true which Ignatius saies, That life
without Christ is death, ³ then this is true
also

also which I shall say, That death with
and in Christ is life. The deatthes of the
Saints are no funerals but triumphs.[¶] So
that in respect of vs which are alive it is
a very charitable custome, yea it is a very
honourable custome to give mourning
cloakes or gownes. But in respect of
them that are dead it is altogether need-
leſſe. For what neede wee weare blacke
mourning cloakes in ſigne of sorrowe,
leeming (as it is in the Revelation) they
weare white long roabes in token of tri-
umph? Therefore Chrysostome ſaith[¶],
It becommeth vs that are Christians at
the death of Christians, rather to reioyce
as at a triumph, then to weepe as at a tra-
gedie. For ſaies Ierom^r, We may indeed
wifli for them, because they are not with
vs; but we muſt not weepe for them be-
cause they are with God. Lobe, I grant
commands^{vs}. Well. Be it ſo. What then?
But yet faith forbids^{vs} to weepe for the
dead^t. And therefore Paulinus ſaith^t,
Though wee may notwithstanding our
faith, performe to the dead the dutties
of loue, yet wee muſt first notwithstanding in-
ding oure iellic[¶] afford to ourſelves the
comforts of faith. So, if we ſhead ſome

^{sunt iheronimus}
^{funera. Cyprianus}

[¶] Oū auxilio
digna morsu
mū digna mō
xagō.

[¶] Desiderandi
ſunt ut abſcu-
tes, non deplo-
randi ut mor-
tui.

^t Pietas pla-
re iubet, fides
pro defunctis
lugere vetat.
Fidorus.

[¶] Salua fide, pi-
etas officia
pendamus, fa-
ua pietate fi-
gaudia prese-
ramus.

*a Erunt non
doloris illicias.
sed indices pie-
tatis.*

few teares which run softly like the wa-
ters of Sylo, no force saies Ambrose¹.
They will not bewray in vs any want of
faith, but onely testifie an abundance of
love. Thus and no otherwise did Abra-
ham weep for Sara his wifc; Eleazar for
Aaron his father; Rebecca for Debora her
nurse; Joseph for Iacob his father: Beth-
sheba for Urias her husband: Christ for
Lazarus his friend. And here in wonder-
full misadarme he teacheth vs how sparing
we ought to be in weeping for the death
of our godly friends, considering our
good hope that are alive, and their good
hope that are dead. As if the very dead
body whom some of you perhaps cren
at this present so seriously thinke of & so
much layment for, should now suddenly
arise out of the grave, and step into the
pulpit, and preach and say unto you,
**VVEEPE NOT FOR ME BUT VVEEPE
FOR YOVR SELVES.** You indeude as
you remaine in this vale of miserie, where
you sin daily and hourelly against God:
where continually you seele afflictions &
punishments due to your sins; where last-
ly you are deprived of the glory of God:
of the society of the Saints, of the joys

of heauen. Therfore(if you will) VV E E P E
F O R Y O U R S E L V E S , B V T
V V E E P E N O T F O R M E . I am in
that state of perfeⁿtion, where I never ha
but alwaies praise and laud the Lord. I
am out of the compasse of all calamities,
not to be touched with any trouble. I e
uermore behold the amiable and the lo
uing countenance of Christ: and though
I come not very neare him, yet so farre
forth I see him as this sight alone is suf
ficient to make mee every way a happie
man. Thus would the very dead, if they
should rise againe, speake vnto vs. But
wee will not any longer disquiet the
dead, or disturbe them which so sweetly
sleep in Christ. Certainly either this that
hath been spoken will perswade vs, or els
(as our Sauiour saith) though one should
rise from the dead, wee would not be
leeue. For if these ancient & holy Fathers
Eusebius, Ignatius, Cyprian, Chryso
stome, Jerome, Isidore, Paulinus, Ambro
sius, should now all arise, they would (I
assure you) say no other thing, but euuen
as you haue heard them speake alreadie
in those sentences and allegations which
I haue quoted & cited out of them. The

summe of al which is this, That it is great
folly and childishnes to weepe immoder-
ately for the dead, and that it is on the o-
ther side a hic point of *wisedome* to bee
moderate in this matter. Considering our
Lord going here to his death, teacheth
his friends not to weepe for him, in that
he saith, **V V E E P E N O T, V V E E P E N O T**
F O R M E. Thus much for his *wisedome*.

Now for *benignitie* hee saies, **N O T**
Y O U. For though the person bee not ex-
pressed in the English, yet in the Greeke
verbe it is implied. Weepe not, as if it
were, **wheepe n o t y o u.** Which *be-
nignitie* appeared in that among all his
vntolerable troubles, nothing troubled
him so much, as that his friends were
troubled for his troubles. And yet (as it
should seeme) they of all other had grea-
test cause thus to bee grieved. All the
people wept for Moses death: all *E-
gypt* for Iosephs death: all Israel for Io-
sus his death: al the Church for Stephens
death. But a million of Moses: of Iosephs:
of Iosiahes: of Stephens are not
comparable to Christ. The women of
Troy wept for the death of wortlie Pil-
etor their valiant Captaine, making this

the

the foot of their doleful ditty, we weep for
Hector.² How much more then ought
these women of Jerusalem to weepe for
the death of their Captaine Christ? Al the
widowes lamented the death of Dorcas,
because in her life time shee made them
coates and garments. And had not these
women then far greater reason to lament
the death of Christ who made every one
of them a wedding garment, wherein he
did marrie them to himselfe? Ye daugh-
ters of Israel, saith David, weepe for Saul
who cloathed you with Scarlet. How
much more then ought these daughters
of Jerusalem to weepe for Christ who
cloathed every one of them with Scarlet,
and with the royll robe of his righte-
ousnesse, yea and gaue his owne deare
selfe vnto them, that they might put on
the Lord Iesus? When Christ was borne
the night was turned into day, as it was
prophesied,⁷ Then shall the night shine
as the day. But when Christ was cruci-
fied the day was turned into night, as it
was prophesied,² Then shall the Sun go
downe at noone day. The *Sunne* there-
fore wept for Christ. As Hamons fate
was couered when he was condemned

² *Hectora fle-*
mus.Seneca in
Troade.allu
primo.

⁷ *Psal. 139.12.*

² *Amos c. 8.*
9.

to die : so the Sunnes face was couered, whē Christ was condemned to die. The *temple* also wept for Christ. As David rent his garment when he heard of Ionathans death : so the temple rent his vaille when it heard of Christs death. The *graves* likewise wept for Christ. As the King of Nineve threw vp dust vpon his head whē hee and his subiects were appointed to die ; so the graves opened and threw vp dust vpon their heads when Christ was appointed to die. The *stones* lattly wept for Christ. As Job cut his haire when hee heard of his childrens death : so the stones were cut in peeces and clouen asunder when they heard of Christles death. An Ass carrying Christ into Ierusalem, the children sung most merrily : Christ carying his crosse out of Ierusalem, the women wept most mournfully. If those children had held their peace and not sung (as our Sauiour there protesteth) the verie stones would haue sung out the praise of Christ. If these women had held their peace, & not cried, the very stones would haue cried for the death of Christ. Or rather indeed as soone as euer these women left weeping , because Christ
had

bad them, straightwaises the stones fell a weeping, before Christ bad them. And what heart of man then could here haue restrained from weeping, though it had been harder then any stone, seeing the hard stones before his eies thus dissoluēd and distilled into teares? Yet behold the *benignitie* and louing kindnes of Christ. Christ died, not for the *Sunne*: not for the *Temple*: not for the *stones*: not for the *stones*: but for vs men and for our saluation he died. Yet he suffereth these senseles creatures to weepe and to haue a lively feeling of his death, though they had no benefit by his death. But being content himselfe to shed his dearest and his best bloud for vs: yet will not suffer vs in recompence to shed so much as one little teare for him. No no, saies he, I will beare all the sorrow, you shall haue only ioy: and though I die and shed my verie heart bloud for you, yet you shall not so much as weep, or shed the least teare for mee. **N O T Y O U , W E R P E N O T F O R M E .** Thus much for his *benignitie*.
Lastly, for *magnanimitie* he saies, **N O T P O R M E L.** Straunge stoutnes and courage. Especially, in him that was other-

wife so milde and so meekē a lambē. But here the cause & quare being ours, and he fighing for the salutatio[n] of our soules, ther is no sul[i]t with him; hee plaiest the lion where soever hee goest. For holding now in his hand the cup of trembling, and being readie to drinke up the veridig[ue] of it, yet neither his hand nor his heart trembleth. Ennius the Poet, as Tullie testifieth, could say thus much, *Let no man weape for my death*^a. And S. Laurence the martyr, as Prudentius witnesseth, *Doe not weape for my departure*^b. But as Ennius or any other Pagan could never come neere Christians in true magnanimitie: so S. Laurence or any other christian could never come neere Christ. The blessed Apostle S. Paul of anythat euer I heard of, commeth nearest to him. Going toward Ierusalem, What do you, saies he, weeping & breaking my heart, for I am ready not only to be bound, but even to die also for the name of the Lord Iesus? Euen so faith Christ here, or rather indeede not so, but a thousand times more couragiously. Going out of Ierusalem, what doe you (saies he) weeping and breaking my heart, for I am ready not

^a *Nemo me lacerat mis decorat.*
^b *Desipe discessu meo fratrum dolenter funders.*

not onely to bee bound, but euen to die also for the saluation of man? He knew well enough his passion would be a new kind of transfiguration vnto him. For at his transfiguration he was accompanied with his deare disciples, Peter, Iames, and John: but at his passio Peter denied him, Iames and John forsooke him. And there he was vpon mount Tabor which smel- led sweetly of hearbs and flowers: but here he was vpon mount Caluary which smelld loathsomly of bones and dead mens sculs. And there his face did shine as the Sun; but here his face was couered, nay it was buffeted and spit vpon. And there his garments were white as the light: but here his garments were parted, nay they were like Iosephs coate all embrued in blood, and hee himselfe stript Clarke naked. And there he was between two famous Prophets Moses and Elias: but here when they thought hee called for Elias to helpe him, Elias would not come, nay he was between two sheeves, the one at his right hand, the other at his left. And there his Father spake most ioysfully to him from heaven. This is my beloved Sonne in whom only I am plea-
sed;

sed ; but here hee screeched most lamentably to his Father from the rosse, My God, my God, why hast thou forsaken me ? Yet behold, behold the magnanimitie of Christ. Christ knew well enough before hand of all this fearefull and horrible passion prepared for him, wherein he was not transfigured as before, but disfigured so as neuer was any man. Yet nothing could moue him. This cowardlynes of his disciples : this noysomnes of the place : these diuellish buffets vpon his bare face : these bloudie wounds vpon his naked bodie : these vile theeues : these hideous screeches, could not one whit daunce his heroicall heart. But euen as a noble champion hauing already had a legge and an arme flasht off, when all the flage in admiration of his valour and manhood cries , *sane the man, sane the man*, yet puts out himselfe, and standing vpon one legge, and strikynge with one arme fightes still as stoutly as if he had neuer bin hurt at all : so Christ hauing bin scorned and scourged alreadie, when the whole theater of heauen and earth wept for him, yea when the powers aboue the heauen came downe, and the dead vnder the

the earth rose vp to mone and pity him, only he himselfe would neither aske any fauour of others, nor yet shewe any fauour to himselfe, but was very angry and called him Sathan that gaue him such counsell; Yea though all the Sancts in heauen and earth did bleede at the very hearte in a manner as much as he himselfe did vpon the croffe, to see so good a man so shamefully despited, yet nothing could stay him but still he went on forward as pleasantly and as cheerfully as to any banke or feast, to this most ruffull and dreadfull death. O sweete Jesus, O my deare Lord, forgiue me, I humbly beseech thee, for thy mercie sake, forgiue mee this one fault. Thou wilt neither weep thy selfe, nor yet suffer me to weep for thy death. But I am contrariwise affected. Though I doe not see thee at this present led as a Lambe to the slaughter, yet only meditating of thy death so many hundred yeeres after, I cannot possiblly restraine from weeping. Yea by so much the more doe I lament & mourne, by how much the more I see thee ioyfull and glad. Come forthye daughters of Si-
on, faies he ⁴, and behold King Salomon with

*cathum &
terra compat-
untur ei. An-
selmus in spe-
culo Euangeli.
serm. cap. 13.*

Cantic. 3. 11.

with the crowne wherewith his mother
crowned him in the day of his mariage,
and in the day of the gladnes of his hart.
As if hee should haue said, Come foorth
yee daughters of Ierusalem and behod
Iesus Christ, with the crowne of thornes,
wherewith the synagogue of the leues
crowned him in the day of his passion,
and in the day of his death vpon the
crosse. He calleth the day of his passion
the day of his mariage, and the day of his
death vpō the crosse the day of the glad-
nes of his heart. Thus you see in this se-
uenth part the *wisdom*; the *benignitie*:
the *magnanimitie* of Christ, in that hee
saith, Not weepe: not you: not for mee;
**VVEEPE NOT FOR ME. VVEEPE NOT FOR
ME, BUT VVEEP FOR YOVR SELVES.**

THe eight part, which is the last, now
only remaineth. **BUT VVEEP FOR
YOVR SELVES:** wherein wee must
consider likewise three vertues that ought
to bee in vs: *Devotion*: *compassion*:
compassion. For *devotion*, hee saies, **BUT
VVEEP. For compassion, BUT YQV.
For compassion, BUT FOR YOVR
SELVES. But weepe: but you: but for
your**

your selues. BUT VVEEPE FOR YOR
SELVES. First for *devotione* he faith, & VT
VVEEPE. *Devotione* generally is a super-
naturall dexterite, wrought by the holie
Ghost in the heart of a devout man,
whereby hee is made prompt and ready
to perorme all those duties, which ap-
petaine to the service of God. As a man
may be said to be devout in preaching:
devoute in hearing: devoute in making
prayers: devoute in giuing almes. But
here especially by *devotione* I understand
a certayne softnes and tenderites of the
heart, which offendes is resolved into
teares, considering the mischieses and
miseries of this world. For if Christ in
this place wist them of Ierusalem to
weepe for themselues, and did himselfe
elsewhere weepe for Ierusalem, saying,
O Ierusalem, Ierusalem, howe I wold
I, but you wold not? How much more
then ought wee to weepe for the wret-
chednes of this world? They of Ierusa-
lem were carried captiue into Babylon.
That captiuitie of Babylon endured se-
ueny yeres, or threescore and ten yeres.
Now iust so long lasteth our life. As the
Psalmit saies, The dales of our life are
fouries.

three-

Threescore yeres and ten. So that by this account, our whole time in this world, is nothing else but the captiuitie of Babylon. Therefore wee may well say, By the waters of Babylon, wee satte downe and wept, when wee remembred thee O Si-on: And, My teares haue been my meate day and night, while they said vnto me, Where is now thy God? And, Woe is me that I am constrained to dwell in Meschek, and to haue my habitation among the tents of Cedar. We reade that King Edward the third, hauing the King of Scott and the French King his prisoners here in England both together at one tyme, held toyall iuste in Smithfield. The iuste being ended, hee feasted both the Kings most sumptuously at supper. After supper perceiving the French King to be sad and pensiu, hee desired him to be merrie as other were. To whom the French King answered, How shall wee sing songs in a strange land? If the French King after all this princely pastime, and stately iuertainment, zooke it so heauisly to heart, that hee was kept prisoner out of his owne countrey, how much more then ought we to moane for our captiuitie?

*Quomodo
cantabimus
carmina in ter-
ram? iusta?*

captiuitie? Especially seeing, neither we haue such welcome in the world as hee had in England, neither yet is England so farre from France, as heauen is distant from them both. Ierusalem was once finally sacked by Titus and Vespasian, whereas besides an infinite number which were otherwise spoyled, ten hundred thousand men, ten hundred thousand men (I say) were slaine downe right altogether, as Iosephus a Greeke writer, and Iosippus, an Hebreue author testifie. But that which happened once to them, happeneth every day to vs. We dye daily. Our whole life is nothing else but such a spoyle and fackage. And among all the miseries of this life, nothing is more miserable then this life it selfe. For euuen those things which might be most comfortable vnto vs, as we vse them, do breed vs much sorrow. Learning and knowledge a greate delight. Yet Salomon saith, Hce that addeth knowledge addeth sorrowe. Wealth and riches a good complement. Yet Saint James saies, Goe too now you rich men, weepe and howle for the miseries which shall come vpon you. So that the onely hap-
pines
NOTE

f 1. Cor. 15. 31

*sicut plangam
dolorum meum.*

*1 Cor. 11.28. Col. 1.23.
Rom. 8.22.*

pines we can haue in this life is a deuoute and a godly bewailing of our vnhappi-
ness. Which made our Saviour say, Woe
be to you that laugh now, for you shall
waile and weepe. But on the other side,
Blessed are they that mourne now, for
they shall bee comforted. Therefore hol-
lie Job desireth God to spare him a little,
and let him liue a while longer. Where-
fore? That hee might laugh? That hee
might bee merrie? No s, but, saies hee,
That I may weepe for my woe and
griefe. Hee thought a man could not
haue time enough in this life, though it
were never so long, to lament and rue
the miseries of this life, though it were
never so short. For if every creature doe
sigh & groane in it selfe h; if the very earth
whith wee treade vnder our feete doe
mourne and pine away in sorrow, for the
heauie burthen of our finnes wherewith
it is almost waied and pressed downe to
hell, how much more then ought we, ha-
ving the first frutes of the spirit, to haue
also true *detraction* in weeping for our mi-
serable estate in this world, according to
this, BYT VVEPE, BYT VVEPE FOR YOVR
SELVES? Thus much for our *detraction*.

23119

Now

Now for *compunction* he sayes, BUT
you. The person is implied in the grecke
word, which signifies to weepe as they
doe which haue a broken and a contrite
heartⁱ. Which weeping at the very heart
is commanded in the fourth Psalme. For
whereas we commonly reade it, be still
in your chambers, the Septuagint inter-
pret it, haue *compunction* in your cham-
bers. Now the hebrew word which they
translate, haue *compunction*, doth signifie
to be prickt to the quicke, till the bloud
follow againe^k. And by chambers our
hearts are ment. As, when thou prayest
enter into thy chamber, that is, into the
silence and secrecy of thine hart. So that,
Haue *compunction* in your chambers, is
as much as if he should haue said, Bleed
you inwardly at the heart. Our teares
must not be crocodiles teares. For as is
praying from the teeth outward; so is
weeping from the eyes out warde. But
saith Bernard, we must be let bloud, and
haue a vayne opened with the launce of
compunction^l. And this vayne also must
not be the liuer vaine, or any other vaine,
but the heart vaine onely^m. Whereupon
Dauid saith, I roared for the very griefe

ⁱ οδος λεπτη
αποστραγγισθαι.

^k Domus
Damsanguis.

^l Scindatur &
aperiatur vena
ferro compun-
ctionis. Ber. in
serm. p. 133.

^m Non corporis
sed cordis.
Fulgen.

^a Psal.38.8.
^b Psal.119.28.

^r *Sanguis vulneratis cordis.*
Aug. Epistola
199.

^q *Malo sentire compunctionem quam scire definitiorem.*

of my heart ^a. And againe , My heart droppeth for heauines ^b. Not that his heart dropt in deede. But because the teares which he shed, were not droppes of water, running from the eyes which may be soone forced with onions or such like, but drops of blood issuing from the heart, such as Christ did sweate in the garden. For these no doubtre are trwe teares, which are the blood of a wounded heart ^r. So that the heart must first bee rent and deeply wounded before the eye canne vnsaynedly weepe. But in case our sinnes fall vpon vs like thecues, and wounde vs at the very heart, & leaue vs halfe dead; and make vs powre out the bloud of true teares, then by and by will Christ powre in the wine and oyle of gladnes. Therefore fayes a good father ^q I had rather feele the touch of *compunction*, then know the truth of a definition. For the heart of a Christian being awhile cast downe in sorrow is soone after raysed vp in ioye, and taketh his former *compunction* not as a punishment , but as a preserment, and is right glad to bee afflited,because he sees, that as the more the waters did rise the higher the arke was

was lifted vp ; after the same sorte the more his sorrows encrease, the higher his heart is lifted vp to God . Wherupon Ierom affirmeth that this *compunction* doth supple and soften our hearteres , when it pierceth and afflictereth them . Which we may see playnely in Saint Paule. All the while his heart was hardened and scared with a hot yron, he playd the wilde colk (as I may say) without any remorse or grieve kicking against the prickes. But whē it pleased God to take out of his brest that hart of stone (to vse the prophets words) & to giue him a heart of flesh for it, then he did not any more kick against the prickes, but onely one *stimulus carnis* the angel of sathan, was sufficient to bridle him, and tame him, and rule him a-right. For euen as a bladder if it be prickt al the wind and emptines voydeth out of it: semblably Saint Paules holy heart being prickt, and bleeding inwardly for his sinnes was freed of all vanicie and pride, of all conceitednes and folly. Wherfore as the men of Iudea and Ierusalem were pricked in their hearts : so must we haue true *compunction* in bleeding and weeping at the heart, according to this, hvt

H 2 YOV,

² Cum per fl-e-tum meus ad summa rapitur, compunctionis sue paenam gaudens mira-tur, & libet affligi, quia afflictione sua conspicit se ad alta subleuari. Gregor.

'Dum pungit,
vnguis.

² Actorum 2.
37.

Y O V , B V T W E E P E F O R Y O V R
S E L V E S . Thus much for our compunc-
tion.

Lastly for *compassion* he sayes BVT F O R
Y O V R S E L V E S . It is good to pitie
others and to wipe awaye the very teares
from their eyes with the sponge of *com-
passion*¹. So sayes Job ², Did I not weepe
with him that was in trouble, and was
not mine hart in heauines for the poore?
But yet the greatest *compassion* is to shew
pity towards thy selfe. As Ecclesiasticus
sayes, ³ Haue *compassion* on thine owne
soule, if thou minde to please God. Thus
did the publicane. Being most desirous
to please God, when he did pray to God,
he sayd, Lord be mercifull vnto me a sinner.
The Pharisee was very sory for the
Publican, and sayd, Lord I thanke thee, I
am not as this Publicane. But the Publi-
can was sory for himselfe. Euen as the
high priest in the lawe did offer first for
his owne sinnes, and then for the sinnes
of the people ⁴: after the same fashion
this Publican did first offer the sacrifice
of prayer for his owne sinnes, and then
afterward he prayed for others. Therfore
hee that durst not lift vp his eyes to hea-
uen,

¹ *Misericordia-
millec. Chrys.*

² Job. 30.25.

³ *Miserare ani-
ma tua placens*
deo. c. 30. v. 23.

⁴ Hebr. 5.3.

uen, did yet draw downe heauen to hi^s eyes : and did enforce God also to haue compassion on him, because hee had first compassion on himselfe. For looke how Peters cocke did clap his own fides with his wings, and wakened himselfe before he wakened Peter : in like manner thou must smite thine owne brest with the Publican, and clap thine owne sides with the cocke, before thou erie or crowe to others. Abrahams seruant did drinke himselfe, before hee gaue his Camels drinke ^a : right so the wise man aduiseth thee ^b, first for thy selfe, To drinke the waters of thy cesterne, and the riuers in the middest of thine owne well; then for thy Camels, To let thy fountaines flowe forth, & thy riuers of water in the streets. Thou must first pledge Christ in his cup, and drinke one hearty draught of teares for thy selfe, and then thou maist drinke to others afterward. For if thine eye bee single, all thy bodie is full of light. But if thou haue a beame in thine owne eye, and yet wouldest take a mote out of thy brothers eye; all thy body is ful of darke-nes. Whereas the way were first to weep out, and walpe out that great beame

H 3

which

^a Gen. 24.19.^b Prover. 5.15.

c Abi in domum tuam. Mar. 3.
29.

** Optimum p[ro]p[ter]o,
Laertius.*

which is in thine owne eye, that so thine eye being more single, thou maist see cleerly to take a little more out of thy brothers eyc. Otherwise thou shalt bee like those hagges or fayries (called in latine *Lamiae*) which we haue heard of in olde time, who as they saye (could see well enough abroad, but when they came home, vsed to put vp their eyes in a boxe. And then Christ will say to thee, as he did to one elsewhere, *Goe to thine awne house*^c. Doe not prye into other mens faultes abroad, and put vp thine eyes in a boxe when thou art at home: but rather shut thine eyes abroad, and open them at home. Bee not like Crates Thebanus, who was called a *doore-ope-ner*^d, because hee vsed to rush into every other mans house; & there to finde faulte with whatsoeuer was amisse: but rather looke to thine own house, looke to thine own hart, weep for thine owne life, weep for thine owne selfe. Many doe turne Christis, *sed vos pro vobis*, into Virgils, *sic vos non vobis*. They can stumble at a strawe and leape ouer a clocke. They can swallow a Camel, and strayne a gnat. Though their owne backes be surcharged and overladen

uerloaden with ill fauoured lumpes of sinne, like Camels bunches, yet their backes are broade enough to beare all that; they never feele it, they make no bones of it, they can swallowe it downe very well without any drinke of teares. But if they see no more then a little gnat sitting vpon their brothers coate, by and by they finde a hole in his coate, they must needes (for sooth) weepe for it, and alwaies vrge it, and presse it very sore, and strayne it thorough their teares. Such are the wicked ignorant Brownists, and otherlike factious Nouices of this age. They tell vs they weepe daylie for the ruine of Sion, and for the desolation of our Church. But our Church answereth them; as shee hath heard her spouse Iesus Christ saye in a like case,
WEEP NOT FOR ME, BUT WEEP FOR YOVR SELVES. I, sais our Church was never more glorious in this realme of England heretofore^a, never am like to bee hereafter, then I am at this daye. And there is no one poynthe of doctrine or discipline which I maintaine, that hath not beeene within this fortie yeares confirmed, and besprinkled, and euен

^a Fatus in prima consideratione ad Protestantes prefixa estatis. Et in prima persecutio[n]e primitivae ecclesie p. 31.

enamuled with the very blood of as blessed saints, our owne deare countrymen, as holy martyrs as euer did holde vp innocent hands to God. Therefore WEEP NOT FOR ME. BUT WEEP FOR YOURSELVES. You in dede haue departed, not onely from this Church, of which you make so light: but also from the Primitiue Church, of which you talke so much. The order of the Primitiue Church is set downe in the Actes f. They continued daylie with one accorde in the temple, and breaking bread at home, did eat their meate together with gladnes and singlenes of heart. So then in the Primitiue Church they continued daylie with one accord in the temple: you run out of the temple, and refuse to praye with vs. In the Primitiue Church, they did breake breade at home: you breake peace abroad. In the Primitiue Church they did eat their meate together with gladnes and singlenes of heart: you haue turnde all singlenes into singularitie. You (sayes our Church to the Brownists) you are those Donatists of whom Saint Austin speakest s, who by their impious arguments would take away from vs even

*Afforum. ca.
2.v.46.*

*: Quis nobis e-
tiam orationem
dominicam im-
pijs disputatio-
nibus conantur
aspirare. Ep. 92
ad Iannuarium.*

uen the Lordes prayer. So woulde the Brownists. You are those Nestorians of whome Cassianus speaketh ^b, who because they will not bee as all men are, therefore would haue all men be as they are. So woulde the Brownists. You are those Sectaries of whome Nazianzen speaketh ⁱ, who make a stirre about matters of no importance very vnlearnedly, and yet very impudently. So doe the Brownists. You are those schismatikes of whom Ireneus speaketh ^k, who for light and trifling quarrels, rent and teare the great and glorious body of Christ. So doe the Brownists. You are those Luciferians of whom Saint Jerome speaketh ^l, who make it a common worde in their mouthes to saye that the Church is now become a fewes. So saye the Brownists. You are those heretikes of whom Bernard speaketh ^m, who saye that all wee, or at the least wise the most part of vs which are of the Church, are no better then dogges or hogges. So saye the Brownists. You are those Audians, of whom Epiphanius speaketh ⁿ, who being busie-bodies themselues, and Bishops in other mens dioces, yet thinke much

^b Quis quia esse
nolunt quod
omnes sunt, cu-
piunt omnes es-
se quod ipsi vo-
lunt. De incar-
natione. l.6. c.4
ⁱ Oi dei plures
vulnus vnde, latus
amissus est, Seg-
nus. Apol. p. 28
^k Qui proper
modicas &
quaslibet cau-
sas magnum &
gloriosum Coris.
fi corpus con-
scindunt. l.4.
c.62.

^l Quibus fami-
liare est dicere
fallum de ec-
clesia lupanar.
Dialo. contra
Luciferianos
prope initium.

^m Qui omnes
qui de ecclesia
sunt, eaves
censem & por-
cos. Epistola. 65
ⁿ Oi iuxta ap-
plicatio dicitur tu mihi
curias in
mox ante.
Anchora. p. 475

*Qui ante sunt
sepulti quam
mortus.
Contra Par-
me. L. 1.*

much that reuerend and learned Bi-
shops shoulde beare rule in their owne
dioces. So doe the Brownists. You are
those murmurers against Moyses of
whome Optatus speaketh ^o, who were
buried before they were dead, because
they wepte for others before they ^wepte
for themselues. So doe the Brownists.
But to leauethe now, as they leauethe the
Churche, and to returnde to our selues
againe : wee that are Christes louing
friendes, and louing friendes also to his
holy Churche, must weepe for none o-
ther so much as for our selues. That so
we may continually practise , true *deno-
tion* ; true *compunction* ; true *compassion* ;
according to this, But weepe ; but you ;
but for your selues ; **BVT WEEPE FOR
YOR SELVES. WEEPE NOT FOR ME, BVT
WEEPE FOR YOVR SELVES.**

THus haue I gone ouer all the eight
partes of this text. Now if I were as
happy as Salomon was , that I might
haue what so ever I would aske, I would,
I assure you (beloued) desire no greater
gift of God at this time, then that wee
might so meditate of this which hath bin
spoken,

spoken, as our whole life and all our affections, especially these affections of ioy and sorrowe, which rule all the rest, might therby be ordered and directed a-right. For weeping, or not weeping, are things indifferent, simply of themselues neither good nor bad, but thereafter as according to circumstances and occurrences, they are either well or ill vsed. Euen as *glorying*: or *labouring*: or *fearing*: or *loving*. For *glorying* it is sayd, Let not the wise man glory in his wisdom, but let him that glorieth glory in this, he knoweth the Lord. For *labouring* it is sayd, Labour not for the meat which perisheth, but for the meat which abideth for euer. For *fearing* it is sayd, Feare not him that can kill the body only, but feare him who is able to destroy both body & soule. For *loving* it is sayd, Loue not the world, nor the things of this world, if any man loue the world, his loue of God is not in him. Now then, glory not, but glory. Not in the wisdom of the world, but in the knowledge of God. Labour not, but labour. Not for the meat which perisheth, but for the meat which abideth for euer. Feate not, but feare. Not him that can kill the body only

only, but him that cā destroy both body
and soule. Loue not, but loue. Not the
world, but God. And so here, Weepe not,
but weepe. Not for me, but for your
selues. WEEPE NOT FOR ME, BUT WEEPE
FOR YVR SELVES. To weep is lawfull: to
weepe without not weeping is vnlawfull.
Not to weep is lawful: not to weep with-
out weeping is vnlawfull. Again, To
weep for your selues is lawful: to weep im-
moderatly for Christ is vnlawfull. Not to
weep for Christ is lawfull: not to weep
moderately for your selues is vnlawfull.
Whereas without any vnlawfulness in
either, both weeping and not weeping
wilbee lawful. If your weeping be alwaies
ioyned with not weeping; and your not
weeping bee sometimes ioyned with
weeping. If your weeping be for your
selues, not for Christ, and your not weep-
ing be for Christ, not for your selues.
Therfore wee must marke well, what our
sauiour sayth. He saith not thus, *weep not*
for me, and weepe not for your selues. That's
too much ioy, and too little sorrowe.
Neither thus, *Weep for me & weepe for your*
selues. That's too much sorrowe, and too
litle ioy. Neither thus. *Weep not for your*
selues

selues, but weepe for mee. That's presumptuous desperation. Neither thus, *weepe for me, but weepe not for your selues.* That's desperate presumption. Onely he saies thus, **WEEPE NOT FOR ME, BUT WEEPE FOR YOVR SELVES.** As if he shold haue sayd, weepe not too much: weepe not too much for my death: weepe not much for my death. Nay weepe little for my death: considering, my wisdome; my benignity; my magnanimity; weepe little for my death. But weepe not too little: but weepe not too little for your owne life: but weepe not little for your owne life. Nay, weepe much for your owne life: considering, your deuotion, your compunction; your compassion: weepe much for your owne life. **Weepe little for my death, but weepe much for your owne life. WEEP NOT FOR ME, BUT WEEP FOR YOVR SELVES.**

Wherfore holy brethren if wee haue any teares, now let vs shed them, if wee haue any psalmes, now let vs sing them. The whole gospel is nothing els but ioyfull newes, the sum wheroft is comprised in that Euangelicall and Angelicall message to the shepherds, *I bring you glad tidings of great ioy, which shall bee to all people.*

P Isa cap. 9.
v. 6.
¶ Oùx iunt
az̄. in tu 3100 3
iñf̄ndit̄r m̄
m̄t̄nouy iuḡn̄,
z̄j̄ p̄is z̄j̄ āz̄p̄gn̄
z̄j̄ m̄c̄ d̄m̄ d̄m̄-
mūs, n̄c̄ tu x̄ḡ-
m̄t̄n̄ouy d̄ī p̄p̄c̄
c̄n̄v̄d̄n̄y.
Occume. in c. 2.
ad Heb.

people. But then Christ was borne in his mothers armes. Now he holdeth vp the Angels, that they fall not, and liftest vp men, þ which are fallen, with his owne armes stretched out ypon the crosse. This Crosse is his kingdome, that he carrieth vpon his shoulde r P, which is a greater glory and credit to Christ then was the creation of the whole world q. For if God had created a thousand worlds, man had defaced them every one with his sin. But to saue if it be but one poore soule, and to redeeme it from the pit of hell, this indeede is the omnipotent power of the crosse of Christ. Sweet sauour, I humbly imbrace, and kisse the woundes of thy handes and feet: I esteeme more of thine hysope, thy reede, thy spunge, thy speare, then of any princely diadem: I boast my selfe & am more proud of thy thornes and nailes, then of all pearles and iewels: I account thy crosse more splendent and glorious then any royll crowne: tush what talke I of a crowne? then the very golden sunbeams in their greatest beauty and brightnes. This is that triumph wherby Christ caused vs to triumph in himselfe, and

and to bee more then conquerours ^r,
when as the goodnes and the sweetnes
of Christ did triumph ouer all impiety
and malice ^s. And therfore if the women
mette David playing and singing, *Sancte
bath slaine his thousand, but David his
ten thousand*; howe much more then
ought all the sonnes and daughters of Ie-
rusalem, all Christian men and women,
to meeet Christ playing vpon the harpe,
and singing that newe song to the lamb
with the foure and twenty elders. Thou
art worthy to receiue glory, and honor,
and power, because thou wast killed, and
yet thou hast killed, and slaine not onely
a thousand or ten thousand, but euen all
thine and our enemies, and hast redee-
med vs thy friends to God by thy bloud.
There is a time to weepe, and a time to
laugh, a time to mourne, and a time to
daunce ^t. Why art thou then so heauy
O my soule, and why art thou so disqui-
eted within me? What man? Plucke vp
a good heart; trutin God: thinke vpon
the honorable passion, and gladsome re-
surreiction of Christ. And then though
thou wert never so much afflicted, yet e-
uen in the fiery furnace of affliction, re-
ioyce

^r 1. Corin.c.2.
ver.4.

^t Cum de impi-
estate & malici-
a sua iustas
pietasque tri-
umphanit. Cyp.

^s Eccles.3.v.4.

joyce with ioy vnspeakable and glorious. Daunce now, not as Herodias did, but as David did. Leap vp in affection, as high as heauen. Where thou shalt heare one rapt vp to the third heauen, faying, to himselfe, God forbid that I should reioyce, reioyce in any thing, but in the crosse of Christ; and to vs, Reioyce in the Lord alwaies, and againe, I say, reioyce. And againe, and againe, I say, reioyce, and reioyce, alwaies in the Lord. Especially at this time. For if, when the matter was in doubt, and no man almost knewe to what passe these troubles would sort in the end, and very fewe in the church, no not the Apostles, but onely the virgin Mary did vnderstand and beleue the resurrection of Christ, yet the our Saviour sayd, WEEPE NOT FOR ME: how much more now ought wee not to weepe, but to reioyce, seeing our Lord hath so mightely declared himselfe to be the sonne of God " , by raising vp his owne selfe from the dead ? And if wee might not weepe when Iacob went ouer Iordan with nothing but his staffe in his hand * , then much more nowe ought wee to lift vp our hearts in great ioy to God

* Rom.1.4.

* Gen.32.10.

God and say, O Lord we are not worthy
of the least of all thy mercies : for our
blessed redeemer went ouer lordan, with
nothing but his crosse, which is his Ia-
cobs staffe ^o, vpon his shoulder, but now
hee is returned againe with two greate
troupes. O what a great troupe, what a
goodly flocke is here ? wee with all the
militant Church are one flocke of Christ.
And the other flock is the triumphant
Church in heauen. With whom wee
must continually rejoyce for the vi-
ctory and the saluation which Christ
hath shewed vs this day. For though
on good friday towards euening
the sky was red all ouer colou-
red and distained with the bloud
of Christ ^r, yet laudes be to our
Lord, O praysed bee God, that was
a good signe : this day it is fayre wea-
ther. The winter is nowe past : the raine
is chaunged and gone : the flowers ap-
peare in the earth : the time of the sin-
ging of birdes is come : and the voice
of the Turtle is heard in our land ^s.
And what saies the Turtle? Euen as it
is here, VVEEP NOT FOR MEE.
VVEEP NOT FOR ME, BUT VVEEP
FOR

^o Ιακωβος την
περιστεραν σταυρον εγι-
νε παραστατην.
Damascen. L. 4.
cap. 88.

^r Mat. 16.2.

^s Cant. 2.11.

* Ρόδον θεῶν
Ευρλαύτη μέγας
χρυσίς πόλις
ον τοῦ οὐρανοῦ.
Ode.7.

* Εἰς τὰς θεάς.
Athenaeus l.5.

FOR YOVR SELVES. BUT VVBEP
FOR YOVR SELVES. Pindarus re-
porteth there was an opinion of the
city of Rhodes, that golde rained downe
vpon it ^a. If euer gold did raine downe
from heauen vpon any city, I thinke it is
rather this city then Rhodes. Not only
for abundance of gold and worldly ri-
ches wherewith it is replenished, but also
much more for infinit spirituall gifts, and
golden graces of God. O London, Lon-
don, excellent, excellent thinges are spo-
ken of thee, O thou city of God ! It is
spoken of thee, that thou employest a
great part of thy wealth to the reliese of
poore orphanes, of poore souldiers, of
poore schollers. It is spoken of thee, that
thou doest reverence religion , and loue
the trueth more then any part of this
realme doth besides. It is spoken of thee,
that none are more obedient, none more
readie then thou art, both with bodie
and goods to defend the state. It is spo-
ken of thee, that thou art so famous in
all foraine countries, that as Athens was
called the Greece of Greece ^b, so Lon-
don is called the England of England.
And wee may almost as well say that all
England

England is in London, as that al London
is in England. These are excellent things,
I assure you beloued, excellent things indeede. Wherefore wee which haue recei-
ued so many singular graces of God,
should aboue al other be thankfull for
them. And not onely one, or some few,
but euen all of vs, should bring forth
good fruites, answerable to such great
mercies. Well, would to God it were
so. But certainly it is not so. Certainly all
among vs, all are not pure corne, there
are many tares: all are not good fishes,
there are many bad: all are not wise vir-
gins, there are many foolish: all are not
sheep, there are many goates. Yet to
ineigh particularly against the sins of
this citie, which should make vs weep for
our selues, I thinke it not greatly conuenient
at this time. Onely I beseech you
that we may trie and examine our selues:
that wee may enter into our owne con-
sciences; every one of vs humbly bowing
the knees of his heart, and saying in this
sort, O Lord Iesus, how haue I bestowed
all those talents of gold which thou hast
giuen mee? how haue I requited thee for
all thy kindnes towards me? what hath

my whole life been els but a continual
warring against thee? what hath it been
els but a daily renewing of all thy blou-
die torments, and of thy whole passion?
Ah wile wretch that I am, how often haue
I like Iudas him selfe betrayed thee, and
sold thee for a little worldly pleasure, or
for a little luker and gaine? how often
haue I bound thy hands, and euен most
despitefully spit in thy face, by refusing
those gifts which thou wouldest haue
given me, and by killing the comforts of
thy Spiti? Woe is me, alacke for pitie,
I am that cursed Cain which haue mu-
rdered innocent Abel my brother, whose
bloud doth now cry out for vengeance
against me, because, that bloud by my
sinnes onely is polluted, by which the
sinnes of all the world besides are pur-
ged. For this will I weepe day and night,
yea though I had as many eyes in my
head as there are starres in the skye, yet I
would weepe them out every one ^c,
to thinke that I should bee such an vn-
worthie wretch, as by my sinnes to cra-
cifie Christ so often, and to put him to so
many deaths, who hath been vnto me so
kinde and so louing a Lord. O deare A-
bell,

*c In fontem
frontem atque
in flumina lu-
mina vertam.*

bell, deare Abel! O my good brethren
that I could possibly devise what to say
or what to doe, to obtaine thus much of
you, or rather of God for you, that you
would weepe, though it were never so
little for your sinnes. but alas, I can doe
no more now, but commit and com-
mend all that hath been spoken to the
effectuall working of the holy Ghost in
you, and to the faithfull obedience of
your good hearts to God. Blessed bee
God. I am yet very much reuived (being
otherwise almost quite spent with spea-
king so long) when I look about me and
 beholde every one that is present. For I
see no place in this great auditory, where
there are not very many readie to weepe,
the water standing in their eyes, and some
already weeping right-out, in true re-
morse and sorrow for their sinnes. You
make me remember that which we reade
in the booke of Judges, when the Angel
of the Lord found fault with the Israe-
litess for their disobedience, they listed vp
their voyces and wept, and called the
name of that place Bochim, and offered
vp sacrifices there vnto the Lord ^d. This
place also may bee now called Bochim,
I ? that

^d Judg. 2. 5.

that is, the place of weeping, wherein you haue offered vp as many sacrifices to the Lord, as you haue shad teares for your selues. O what an acceptable sacrifice to God is this your sorrowful spirit? I warrant you, you shall never repent you of this repentance: you shall never be sorry for this sorrowe. This sorrowfull spirit of yours makes God haue a ioyfull spirit, and greatly pleases and delights the holy Ghost. Wherefore now that we haue once made the good spirit of God reioyce and take pleasure in vs, let vs not in any case hereafter, let vs not hereafter grieve the same spirit of God, whereby wee are now sealed vp to the day of redemption. The holy Ghost is grieved when we are not grieved, but if we bee thus grieved for our sinnes, then is the holy Ghost delighted. Yea such griefe and sorrow will not onely bee to the holy Ghost a great pleasure and delight, but also it wil be to vs the very seed or the interest and loane of euerlasting life*. For looke how a father pitith his owne childe, and if he see him crye, doth what he can to still him, and takes out his handkercher, and wipes the infants eyes.

* Οἶνος αὐτόμητος τὸν αἰνιγγὸν γάπε.
Baf. Hom. de
Augustina; 144.

eyes himselfe after the same fashion
God our heauenly father will with his
owne holy finger wipe away all teares
from our eyes, and take vs most louingly
by the hand, and lead vs out of the house
of mourning into the house of mirth.
Then though wee haue sowne in teares,
yet wee shall reape in ioy ^f. Yea though
wee haue sowne but a very few teares,
which God hath in a smale bottle, yet we
shall reape all the infinite ioyes which
God hath in heauen. Then though wee
haue wanted wine a little while, yet in
the ende Christ shall turne all our water
into wine, all our sadnes into gladnes,
all our musing into musick, al our sigh-
ing into singing. Then though wee
haue been a long time married to wee-
ping bleat-eyed Leah, yet at length we
shal enjoy the loue of cheerful and beau-
tifull Rachell. Then shall Abraham that
good mower bind vs vp into sheaues as
pure corne, and fill his bosome full with
vs, and carrie vs into the Lords barne to
make a ioyfull haruest in heauen. Then
shall wee with the wise virgins hauing
store of teares in our eyes, which are as
oyle in our lampes, go out of this vale of

*f Tum brevi-
bus lacrymis
gaudia longa
metam. Pauli-
nus.*

teares, which floweth with woe and weeping, and enter into the celestial Canaan, which floweth with milke and honey. Then shall Christ say vnto vs, not as it is here, *VVEP NOT F O R M E, B V T VVERP F O R Y O V R S E L V E S*: but hee shall saye, *Weape not for mee, and wespe not for your selues*. For that which would be too much ioy in this life, shall not be ioy enough in the life to come. Therefore he shall not only say vnto vs, *Weape not for mee, and wespe not for your selues*, but he shall also say, *Reioyce for mee, and reioyce for your selues*. *Reioyce for mee*, because I was once lower then the Angels, but now I am crowned with honour and glorie: *and reioyce for your selues*, because you were once as sheepe going astray, but now you are returned to the shepheard and bishop of your soules. *Reioyce for mee*, because I am your brother Ioseph, whom once you solde into Egypt, but now all power is given me in heauen and in earth: *and reioyce for your selues*, because you are the true children of Israel, which once dwelt in a land of famine, but now you are brought by triumphant fierie chariots into the land of Goshen, which is the

the kingdome of glorie. To the which
kingdome of glorie, and ioy of al hands,
joy for Christ, joy for our selues , we be-
seech thee, O good Lord, to bring vs, after
the miseries of this wofull and wretched
world, not for our owne deserts or merits
but for the most glorious passion , and
most ioyfull resurrection of Iesus Christ,
to whom, with the Father and the
holy Ghost, bee all honour and
glorie, power and praise,
dignitie and dominion
now and euermore,

Amen.



THE PATHWAY TO PERFECTION.

A

Sermon preached at Saint Maries
*Spittle in London on Wednesday in
Easter weeke. 1593.*

By THOMAS PLAYFERE Doctor
of Diuinitie,



AT LONDON
Printed by Felix Kyngston for Matthew Law,
and are to be sold at his shop in Pauls
Churchyard. 1607.



Second Discourse of the War
between the Romans and the Britons
Written by Tacitus
Translated by Dr. John Dryden
and Dr. Charles Dibdin



At London
Printed for the Author by J. and C. Rivington
and sold by them and others in Finsbury
Opposite the Swan



TO THE MOST
NOBLE AND WOR-
THIE KNIGHT, MY HO-
norable good Patron, Sir George Carey,
Knight Marshall of her Maiesties most
honorable household, and gouer-
nour of her Ile of Wight,
all ioyes,
externall, internall,
eternall.



Ir, as soone as I had
preached this Ser-
mon, it pleased the
Lord Bishop of Lon-
don last deceased,
both by his letter, and
by word of mouth, to
request a copie of it for the preffe. The
like did divers other also. But in trueth I
had then no copie of it. Or if I had been
possesſed of any, yet I was resolute to yeeld
to no ſuch motion. Which ſome (I know
not

The Epistle

not who) understanding, that being by so
many, and so many times importuned, to
print this, or some other Sermon, I alwaies
utterly refused so to doe, haue presumed
to print the Meane in Mourning, alto-
gether without true iudgement; or calling
me to counsell therein. And that so falsly,
and in most places so quite contrary to my
meaning, that I may say to him, whosoever
was the procurer thereof, as Martiall the
Poet sayd to one,

Quem recitas meus est, & Fidentine, libellus:
Sed male dum recitas, incipit esse tuus.

O Fidentine, a booke of mine
Thou printest against my will:
And yet not mine, but it is thine
Because thou printest it ill.

When in the triumph of Iulius Cæsar,
the Romanes had carried about the mo-
dell of those cities, which he had subdued,
grauen in yuorie, and not long after in the
triumph of Fabius Maximus, they shewed
the description of his cities, carued in
wood. Chrysippus beholding the difference,
said merrily, that Fabius cities were but
the sheathes of Cæsars cities. And certes I
may bee bolde to auerre, that as
much diversitie as there is betwene yu-
rie

Dedicatore.

rie and wood, so much there is betweene
that Sermon which was first once prea-
ched, and that which was after twise prin-
ted. For those two editions were but woo-
den sheathes. Or if there were any metall
in them, yet it had not an yuoric but a
dudgyn haft, being blunt and dull, without
any poyn特 or edge. Therefore after I was,
not onely perswaded by the advise of all
my friends, but euен enforced by the neces-
sitie of the thing it selfe, to print that
Sermon as it was preached, I thought
good likewise to let this goe with it. That
as the grauer of Images in Aelop telleth
Mercury, if bee would give a groate for
the image of Iupiter, he should haue his
owne image for nothing : so if any one
who hath cast away his money vpon the
former editions, wil bestow a groate vpon
the true copie now set out by my selfe, bee
may haue this sermon with it for nothing,
in surplussage ouer and besides the bar-
gaine. Which if it shall please you out of
your true worth fauourably to patronize
and protect, then all that reape any bene-
fit by perusing it, shall haue good cause to
honour your most noble minde, by whose
munificence and bountie my studies haue
been

The Epistle

been bisherto continued. And so crauing
your honourable acceptance of my faith-
full endeouours I humbly take my leave.

From Saint Johns Colledge in Cam-
bridge the first day of Fe-
bruary. 1595.

Your Worships euer,
and in all duetie
most bounden,

Thomas Playfere.

To the Reader.



Entle reader, the sentences
are so framed, as thou maist
reade them, without any
regard of the marginall
notes, as thought they were
not set doxne at all. Doe
therefore herein as thou shalt thinke best.
The quotations which are marked without
a parenthesis, as thus, ^a ^b ^c, were all uttered
when the Sermon was preached. The rest
which are marked with a parethesis as thus,
(a) (b) (c), were thought conuenient to
bee printed, though, not the quotations
themselves, but onely the matter contayned
in them, was preached. Farewell.

K

rebus politis

1778
fusca non invenit nisi
cum iusto iugendo p.
Quicquid est in bono
vera et digna et iusta
est illa in rebus politis
Prolegitur hinc uide et omnia utrum
modus legitimus in dictis rebus possit
inveni illorum. Et quod si procedatur
per eum. Ad hanc questionem respondeo
adversarii propriae sententiae rebus
politis non aderat
mentem est ea res
longioris considerandi.

III. In libris de rebus politis

THE
PAHTWAY TO
Perfection.

The Text.

*But one thing I forget that
which is behind, and en-
deavour my selfe to that
which is before, & follow
hard toward the marke,
for the prize of the high
calling of God in Christ
Iesu. Philip. 3.14.*

Right Honourable, right Wor-
shipfull, and most Christian
and blessed brethren; perfe-
ction is al in al. The only thing
in every thing. But that which is vnpur-
fect, is like either the vntimely birth of a
woman, or else the vntimely fruite of a
tree. The one dying before it bee borne,
the other rotting before it be ripe. Ther-
fore it is saide of the law, * That it made
nothing

Hebr. 7.19.

^b John. 19. 13.^c Luc. 14. 30.^d Gen. 2. v. 1.^e Rom. 6. 14.^f 1. Cor. 3. 9.

(e) Mat. 5. 48.

nothing perfect; but of the Gospel; ^b that it is most perfect in it selfe. And of the tower of Babel, ^c these men began well to bulde, yet coulde not perfect it; but of the frame of the world, ^d thus the heauen and the earth were perfectly finished. Yea so perfectly, that euerie thing since which hath had anye little resemblance of this perfection, is said to be as perfect as God made the world. Now of all things in the world, man especially is borne, not to dye, as an vntimely birth, but to liue; and man liueth, not to rotte away as vntimely fruite, but to flourish for ever. Therefore wee that doe not dye vnder the law, but liue vnder grace, ^e must not be like the law, but like the Gospel: and we which shal not rotte awaye as the tower of Babel, but flourish for ever, as the building of God, ^f must not be like the tower of Babell, but like the frame of the world; labouring continually to be perfect, as our heauenly Father is perfect. (g) Labour, I say, we must. For as nothing is excellent, and easie both together; in like sorte perfection, though it be so excellent a thing, that it ought to be much desired, yet it is not so easie

easie a thing, that it can be loone attai-
ned. Therefore saies the Apostle in the
former verse, I doe not thinke that I haue
yet attained to it. For , sayes Bernard ^b,
How canst thou possibly bee a proficent
if thou thinke thy selfe already sufficient?
The arke of the cauldron was but a Cubite
& a halfe high ^c. So likewise the wheelles
of the Cauldron were but a Cubite
and a halfe high ^d. Now wee know that a
Cubite and a halfe is an vnperfect mea-
sure. Which shewes that none in this life
are perfectly perfect. The verie highest
are, as the Arke in Moyses tabernacle; or
as the wheelles in Salomons temple,
but a cubite and a halfe high ^e. Per-
fectedly vnperfect when they begin: vu-
nperfectly perfect when they end. Benaiah
was honourable among thirtie, but he
attained not to the first three ^f. And so
some one man may be as perfect as
thirtie, yea as a thousand other men, and
yet not attaine to the perfection of the
blessed Trinitie, which is the first three.
Nay when we haue done the best we can,
we are but vnyprofitable seruants ^g. Al
our righteousness is as a staineth cloth
^h. Our greatest strength is confirmed in
weakenesse

^a Quidam C. a (a)^b Quonodo (b)

profici, si iam

libi sufficiat

^c Exod 25 10^d 1. Kin. 7. 22.^e 1. Sam. 23 23^f 1. Sam. 23 23^g 1. Sam. 23 23^h 1. Sam. 23 23

(6) 1. Cor. 12.9.

(7) 1. Cor. 13.12

(8) 1. Cor. 5.7.

(9) 1. Col. 13.12

(10) Et quedam
imperfectione per-
fessio, ut scias
homo non es-
se perfectum in
bac vita. Pri-
matus in Col.
c.1. in fine.(11) Eccl. viii. 12. Adiu-
tio noster, non mu-
datur enim
apud te aperte
ad extremitatem, per-
ut non nesciam
debet omni tuo
manib[us].Nyssenus ad
minimorum.

in fine.

(12) Spes vita im-
mortalis est di-
ta vita morta-
lis. Aug. in p.

103.

(13) Tertius est
spiritus agniti.Occum in He.
c.6.

(14) Reg. 10.19

weakenesse (6). We know but in part, not as we are known (7). We walke by faith, not by sight (8). We behold as in a Glasse darkely, not face to face (9). So that the most perfect perfection wee can attaine to in this life, is an humble acknowledging of that imperfection which we haue (10), and an earnest labouring for that perfection which we haue not (11). We liue here in that we hope for life (12): and we are perfect here in that we labour for perfection (13). Wherefore as Salomon went up six steppes to come to his great throne of Iuorie (14), so must we ascend six degrees to come to this high-toppe of perfection. The first (Not many things) BUT ONE THING. The seconde (I doe not remember, but) I FORGET THAT WHICH IS BEHINDE. The third (I stand not still, but) I ENDEVOR MY SELFE TO THAT WHICH IS BEFORE. The fourth (I runne not amisse, but) I FOLLOW Y HARD. The fist (Not beside the marke, but) TO YWARD THE MARKE. The sixt, (Not for anie other prize, but) FOR THE PRIZE OF THE HIGH

HIGH CALLING OF GOD IN CHRIST JESUS.

Touching the first, hee saies (Not many things) BUT ONE THING . Gregorie hath this sentence *. The mind of man is like the stone Tirhenus . That stone, so long as it is whole swimmeth , but being once broken sinketh . And so the heart of man being once broken , it soone sinketh , and being diversly distract ed , it is easilie ouerwhelmed . Zedekias did well enough so long as he staid in Ierusalem , signifying the vision of peace which is one thing : but when he was caried to Riblah , signifying a multitude which is many things , then were his eys put out . What so neare one as two ? And yet wee must not goe so farre from one as two . Seeing it is a verie hard matter and almost vnpossible , that one mind should wel heede two diuers things . ^(b) Hercules himself could not cope with two aduersaries at once . So that Peter was vnwise to weare two swordes at once ^(i) . Alexader sayed , the whole world coulde not hold two Sunnes at once . So that Issacar was an Alfe to beare two burdens at once ^(k) . No man sitteth vpon

*• Cum animus
dividitur ad
multa, sit mi-
nor ad singula.*

^a Iere. 39. 5.

• 57.01.2017

• 8 t. 2. abcd •

(^b) *Vt res oppo-
stion mem. fac-
iat una duas.
Cor. Gallus.*

(¹)Luc. 2:12,38.

(¹) Gen.49.14

לענין ה' ז'
הנ-תאיה
הנ-תאיה
הנ-תאיה
הנ-תאיה

1. Tim. 3. 8.

* Luc. 10. 13.

* Eccle.2.13.

【常見問題】

two seates together. No man writereth with two pens together. No man hunteth two games together. No man iustleth with two spears together. He that hath two hearts, hee haue a true hart of the one, he will haue a false heart of the other. Therefore saies Saint Iames: [¶] A double herted man is vncertaine in al his waies. He that hath two tonges, if he tel truthe with the one, hee will lie with the other. Therefore saies Sainte Paule: [¶] Deacons must not be double tongued. He that serues two masters, if he please the one, hee will displease the other: therfore saies our Saviour: [¶] No man can serue two masters. He that walketh two waies, if he goe well in the one, he will stumble in the other. Therefore sayes Ecclesiasticus: [¶] Woe be to the sinner which walketh two manner of waies. Wherefore we must not be like the Philistins which had two harts, [¶] one heart that cleaved to God, another that cleaved to Dagon. Wee must not bee lyke the Iewes which had two tonges, [¶] one tongue that sweared by the Lord, another that sweared by Malcham. We must not be like the Israelite which serued two masters,

* they halte betwixt two opinions, ser-
ving sometimes God, sometimes Baal.
Wee must not be like Salomon which
walked two waies. His hart was not per-
fect with God, but sometimes he walked
the way of the Lord, sometimes the way
of Ashteroth. we must not do so, I say;
wee must not followe God and Dagon:
God and Malcham: God and Baal: God
and Ashteroth. If wee would be perfect
in deede, wee must follow (Not many
thinges, no not so much as two thinges)
BUT ONE THING.

For this ONE thing, is the vertie band
of *Perfection*. Hereupon Christ speaking
to his spouse, sayth thus *, Thou hast
wounded my heart with one of thine
eyes, and with one chaine of thy necke.
The Church, grant, hath manie eies. But
because as the eies of a maiden looke vni-
to the hand of her mistresse (*): so all
these eies waite onelie on the Lord, look
onnelie one waie, and so (in a sort) make
onely one eie, therefore hee saies, with
ONE of thine eies. So likewise the church
hath many chains, But because these
chains are so linked and intortled toge-
ther, that they all make (in a manner) but
one

* 1. Kin. 31. 5.

* 1. Kin. 11. 1.

* Cyprian. 3. 4.
Pseudo-Bertrand.
20. v. 10. minimo
eiusmodi & purissimi.
Theodore gra.
Affeld. 20. 2.
* Canonic. 4. 9.

(*) Psal. 133. 2.

The Pathwacie

13

one goulden chaine of Christian vertues,
which is the band of Perfection, and bindeth
the Church to Christ, as the necke
ioyneth the bodie to the head, therefore
he saies, with ONE chaine of the necke.
This one eie it is, this one chaine it is,
which makes Christ in loue with his
Church, which ouercommes him, and
woundes his heart. Thou hast wounded
my heart, saies hee, with one of thine eies
and with one chaine of thy necke. The
Spouse of Christ must haue but ONE
chaine about her necke. The disciple
of Christ must haue but ONE coate
upon his backe. He must not bee a
turn-coat, much lesse a change-coat.
Seing indeed that which Cyprian
speakes of Christes coate, maie bee as
grulie saide of every Christians coate,
That either it must bee *Tunica*, or else it
cannot be *Tunica*, either it must be
ONE or none. For as Rebeccas two
twinnes dyd struggle and wrestle before
they were borne, for hatred and malice,
but Elizabeths one childe did spring and
skip before he was borne, for ioy and
gladnes; so hee that busies himself about
more things then one, shall never proue
fin-

singular in anie thing, (e) nay he shall finde that strife and resistance in his head, which Rebecca did in her wombe, but he that labours and trauailes only about ONE thing, shall bring it to good perfection, and bee as well deliuered of it, as Elizabeth was of Iohn Baptist. Hence it is that we are exhorted, for our heart, ^a to haue ONE heart and one soule, for our tongue, ^b to speake ONE and the selfe same thing, for our master, ^c to serue ONE master in heaven, for our way, ^d to walke after ONE and the selfe same rule. According to that most wise and worthy word, (e) ONE hart, ONE way. Which is also agreeable to the word of God, who sayeth, I will giue them one hart, and one way, that they may feare me for euer, for the wealth of them and of their children after them (f). Wherfore let vs not haue many mindes, or trouble our selues about many thinges, but with Mary, ^g mind onely ONE thing which is necessarye: let vs not haue many tongues, or desire many things, but every one of vs say with David, ^h ONE thing onely have I desired of the Lord: let vs not serue many masters

^a Eccles. 4. 1.
^b 2 Cor. 1. 22.
^c Gal. 1. 10.
^d Matt. 6. 33.
^e Luke 1. 31.
^f Gen. 12. 24.
^g Plato. de
rep. l. 3.
^h Act. 4. 32.

^a 1. Cor. 1. 10.

^a March. 19. 8.
^d Phil. 3. 16.

(e) *Cor unum
via una. My L.
Treasurer his
ord.*

(f) Iere. 32. 39.

^g Hebr. 10. 41.

^h Psal. 18. 1.

ISOPH. 3.9.

KACT. 9.5.

Officiale opuscula
adversariis, sive
dissimulatris.
adversariis.

*Cum com-
missa est: ma se-
de libella memo-
ria repeteret.
Enthymine ibi-
dens.*

sters, or be many masters our selues, but as Sophony speakeith, i with O N E shoul-
der serue the Lord our God, and onely
worship him: let vs not walk many waies,
or kick against many pricks **k**, or shoothe
at rouers (as I may saye) but with faiat
Paule in this place, aime onely at one
marke, and followe **BY T O N E T H I N G**.
This is the first degree to perfection.

Touching the second hee faith, (I doo
not remember, but) I **F O R G E T T H A T**
W H I C H I S B E H I N D. Truth it is, wee
may remember, both that wee haue done
ill, to amend it, and also that we haue done
well, to continue it. For the first Chryso-
tome saith, **N**othing doeth so wel help
vs forward in a good course, as the often
remembrance of our sins. Wheras in the
bitternes of our soules we call to remem-
brance the daies of old, which we haue
passed away in sin. Wherupon the Psal-
mist particularlie intituleth the eight and
thirtith Psalme a *Memorandum*, or a Re-
membrance, because he made it, when he
called to remembrance his sins, which he
had in former time committed **m**. And
generaly Baruch saith to vs in this sorte,

Re-

Remember wel what you haue done, and as it came into your hearts to turne away from God, so now striue with your selues ten times more to turne againe vnto him [¶]. Thus did Paule, remembraunce he had once bene a persecutor, ^o hee did repented him of it, and made amends for it, and was afterward ten times more zealous to saue the wicked, then before he had beene to destroy the godly. For the seconde, an other sayeth, ^p O what heavenly comfort do they inwardly feele, which are delighted, with the remembraunce of vertue past, with the fruition of ioy present, with the expectation of felicity to come? This three-folde corde of comfort, as it can never be broken, so it must alwaies be drawen forth at length, that ^q he which is iust may bee stil more iust, that he which is strong may be stil more strong. Thus did Dauid, ^r remembraunce he had once slain a Beare, hee did not repēt him of it, but gathered strength and courage by it, and was afterward more bolde to combat with a mightie gyant, than before hee had bin to deale with an elvish Beare. Therefore as they which leap, the further they go backward

to

^s Argumentum
conuersatio-
ne. Bar. 4.28.
^o 1. Tim. 1.13.

^r Quam im-
mensa est leti-
tia de recorda-
tione translatae
virtutis, &c.
Ber. in festo om-
nium san-
cer. a.

^s Reue. 22. 11.

^t 1. Sam. 17. 36

to fetch their runne , the further they leap forward, when they haue runne : so here wee may looke backe a little, and remember, both that wee haue done ill, to amend it, and also that wee haue done well to continue it. Otherwise the remembrance either of vices or vertues, is so farre from putting vs anie whit forward, that it casteth vs quite backward. For as Marke the Eremitte witnesseth, ⁽¹⁾ The remembrance of former sins is enough to cast him downe altogether, who otherwise myght haue had some good hope. Our sinnes and Elies sonnes are alike. Elie hearing his sonnes were slaine , whom he himselfe had not chastised and corrected as hee ought, fell downe backward and brake his necke(^t). And so al they that rememb're and hearken after their former sins, which they shoulde haue mortified and kild, fall downe backward , and turne awaie from God. For this is the difference betweene the godly and the wicked. Both fall. But the godly fall forward vpon their faces, as Abraham did when he talked with God: the wicked fall backward vpon the ground , as the Jewes

ταπεινωμένη
μετρία μηδε-
νικήσας θλάψη
ο τόλμον.

(1) 1 SAM. 4. 17.

Iewes did when they apprehended Christ. Hee that remembers his sinnes, to be sorie for them, as Abraham did, falls forward vpon his face : but hee that remembers his sins, to rejoyce in them, as the Iewes did, falleth backward vpon the ground. Wherfore if thou bee vpon a mountaine , looke not backward again vnto Sodom , as Lots wife did (a) : if thou bee within the Arke, flie not out againe into the world, as Noahs crow did (b) : if thou bee well washed, returne not againe to thy mire as the hog doth (c) : if thou bee cleane purged, run not againe to thy filth, as the dog doth (d) : If thou bee going towardes the land of Canaan, thinke not on the flesh-pots of Egypt (e) : If thou be marching against the hoste of Madian, drinke not of the waters of Harod (f) : If thou bee vpon the house top, come not downe (g) : If thou haue set thy hande to the plough, looke not behind thee (h) ; remember not those vices which are behind thee. No, nor those vertues neither. For as Gregorie writeth, (i) The remembrance of former vertues doth many times so besot and inueigle a man, that it makes him

(a) Gen.19.27

(b) Gen.8.7

(c) 1. Pet.2.22,

(d) Pro.26.11.

(e) Exod.16.3

(f) Ind.7.6.

(g) Mar.13.11.

(h) Luk.9.62.

*f Memoria
virtutis sonet
mentis.
De cura passio-
nali. par.4. c.1.*

him like a blinde as he fall downe into a ditch. When Orpheus went to fetch his wife Eurydice out of hell, he had her granted to him vpon condition, that he shoulde not turne backe his eies to look vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great waie, at length his loue was so excesse, that hee coulde not containe anie longer, but would needs haue a sight of her. Whereupon forthwith hee lost both her sight and her selfe, shee sodainly againe vanishing awaie from him. ¶ This is a poeticall fiction. Neuertheles it serueth verie fitly to this purpose. To admonish vs, that if we haue anie vertue, which is to bee loued as a man is to loue his wife, yet we must not bee so blinde in affection, as to doate too much vpon it, or to fal in admiration of our selves for it, or to be alwayes gazing and wondering at it, left by too much looking vpon it, and by too well liking of it, and by too often remembiring it, we loose it. Because indeed he that remembers his vertues, hath no vertues to remember. Seeing he wants humility which is the mother-vertue of al vertues. For this is the difference between

*t Flexit amans
osculos, & pro-
tinus illa re-
lativa est. Ouid.
Met. I. 10. Fab.
t Meminit &
Widginit Gior.
L. 4. in fin.*

tween the godly and the wicked. Both remember vertues. But the godly remeber other mens vertues, the wicked remeber their owne vertues. They remebring other mens vertues, make them ensamples to imitate : these remebring their owne vertues, make them miracles to wonder at. Therfore the godly remebring they haue some one or other little vice in them, are humbled, though they haue very many great vertues : but the wicked remebring they haue some one or other little vertue in them are proud, though they haue verie manie great vices. Wherefore though thou haue conquered kingdomes yet cracke not of it, as Zenacharib did (^a) : though thou haft built Babel, yet bragge not of it, as Nabuchodonezer did (^b) : though thou haue a great people, yet turmer them not, as David did (^c) : though thou hane rich treasures, yet shew them not, as Ezechias did (^d) : though thou haue slain a thousand Philistins, yet glorie not in it, as Sampson did (^e) : though thou haft builte seauen altars, yet vaunt not of it, as Balacke did (^f) : though thou giue almes, yet blow not a trumpet (^g) : though thou

(^a) Isa. 37.13.

(^b) Dan. 4. 27.

(^c) 2. Sam. 24.2

(^d) 2. Reg. 10.
13.

(^e) Iud. 15.16.

(^f) Num. 23.1.

(^g) Matth. 6.2.

(°) Luk. 18.12

faſt twiſe a weeke, yet make no wordes
of it (°), (remember it not but) FORGET
THAT VVHICH IS BEHIND.

¶ Matth. 19.23

If thou wilt be Perfect, ¶ ſell all that
thou haſt, and follow me, ſaith our Sau-
our. Sell all that thou haſt. Or if no man
will buy it, giue it. Or if no man will take
it, FORGET it. Themiftocles ſaid, hee
had rather learne the arte of forgetfulnes,
than of memory. That is, as I vnderſtand
it, rather Diuinity, than Philosophy. For
Philosophy is an arte of memory, but
Diuinity is an arte offorgetfulnes. There-
fore the firſt leſon that Socrates taught
his Scholler was, Remember q. For hee
thought that knowledge is nothing elſe
but a calling of thole things to remem-
brance which the minde knew, before it
knew the bodie. But the firſt leſon that
Christ teacheth his ſcholler is, FOR-
GET. Harken O daughter (ſaith he) and ſee,
Forget thine owne countrey and thy
fathers house. So that faith is that faire
Helena, which drinketh to vs in a cup of
Nepenthes, & ſaith f, Be of good cheere,
there ſhall bee no more ſorrow, neither
crying, neither death, neither paine, for
the firſt things are paſt. And the water of
the

q Reminifcere.

¶ Oblifiſcere.

'Reuel. 21.4.

the Word of God is, that fountain Lethe,
which when wee come to drinke of it,
speakes to vs (as it were) in this sort: Re-
member not the former things, neither
regard the things of olde. For as they
which die cloath, doe not immediately
change one contrary into another, but
first turne a white into an azure, and then
make a puke of it: so we can never hold
colour, as a good puke, except first our
white be turned into an azure, that is, as
Litinenis saith^(*), except first we do wel
to F O R G E T, that which we did ill to get,
except first we do happily vnlearne, that
which we did vnhappily learne. And like
as they which work in wax, cannot frame
any new impression in it, till the old be
defaced^(*): so the image of Cæsar the
Prince of this world, the Diuell must
first bee defaced, before the image of
Christ can be formed in vs. For this image
of Christ, (as Clemens testifieth) ^Y is
seen only in them, which F O R G E T the
hill of Helicon, and dwell in mount Si-
on. Wherefore though thou haue had a
bloody issue twelve yeeres, yet thine is-
sue being now stopt, F O R G E T all blo-
dines; (^(*)) though thou haue had a croo-

^(*) Isa. 43.18.

(*) Donec de-
discimus bene
quod didicis-
mus non bene.
cap. 25.

* Οὐτὶς ὁ μέν
γράφει συνατόν,
μὲν καταδιηστεί.
τὸν δὲ εἰληφει.
μένει χαρακτή-
ρας, οὐτὶς μοχθᾶ
λύγει την θεια
παρεξίστας, μα-
τέρα την ίδεος
αρπάξαις αὐτής
ιερών.

Baf. E. 1. p. 280
Y E'GII EΛΑΚΩΝ
καταδιηστεί,
ιερών την ίδε
Σιν. Prot. p. 5.
(*) Mark 5. 24

(^a) Luk.13.11
 (b) Mark.10.5.
 (c) Mark.7.34.
 (d) Mat.12.10.
 (e) Act.14.8.
 (f) Ioh.14.39.
 (g) Luke 8.2.
 (^h) Μὴ τοὶ εἰδῆς
 καὶ μένεις τοῦτον τὸν
 μόνον αἴσαν αὐτὸν
 εγκλημάτων
 δεινού.
 Ήτο γένος περιβάτου
 τοντού εἰδεῖς λίθον
 θεον ποτε περιβάτου
 εἰδει. Νοσ.οις αγ.
 εαρ.27.
 i Gen. 22. 16.

ked body eightene yeeres, yet thy body
 being now streightned, FORGET all
 crookednes (^a): though thou haue had
 blinde eies, yet thine eies being now clee-
 red, FORGET all blindees in seeing the
 truth (^b): though thou haue had deafe
 eares, yet thine eares being now opened,
 FORGET all deafenes in hearing the word
 (^c): though thou haue had a dry hand, yet
 thy hand being now restored, FORGET all
 drynes and nigardlines with men (^d):
 though thou haue had a lame foote, yet
 thy foote being now recured, FORGET all
 limping and haulting with God (^e):
 though thou haue been dead and buried
 in the graue fourte daies, as Lazarus was,
 yet being now reviued, FORGET all dead-
 nes in sin (^f): though thou haue ben pos-
 sessed and tormented with seauen devils,
 as Mary Magdalen was, yet being now
 deliuered, renounce the devil and al his
 works (^g): and FORGET al thy wicked
 workes which are behind thee (^h). Yea
 and all thy good workes also. For if thou
 FORGET them, then will God remember
 them. The patriarch Abraham was con-
 tent for Gods pleasure to sacrifice his
 sonne Isaac ⁱ. But as soone as he had
 done,

done, he FORGETS it. Therefore God remembers it, and sets downe euerie severall circumstance of it. By myne owne selfe haue I sworn (saith the Lord) because thou hast don this thing. There is the general. But what thing? The particular follows. And hast not spared; yea not thy servant, but thy sonne; nay, not onely thy sonne, but thine onely sonne: *and hast not spared thine onely sonne,* therefore I wil surely blesse thee. That good woman gaue Christ louing & frindly entertainement. But as soone as she had done she FORGETS it. Therefore Christ remembers it, and amplifies it from point to point. He turned to the woman and said to Simon, Seest thou this woman? when I came to thy house, thou gauest mee no water for my feete; but she hath washed my feete with the teares of her eyes, and wyped them with the haires of her head. Thou gauest me no kisse: but she since the time I came in hath not ceased to kisse my feete. My head with oyle thou diddest not anoint, but she hath annoyneted my feete with oyntment. Lo yee how true it is which I said before, that if we remember our good works, then God will

Luk.7.7. 42.

¹ Luk. 14.31.

= Math. 21.8.

= Reuel. 4.10.

^o Deut. 15.19.

will forget them; but if we FORGET them, then God will remember them ; yea and he will reward them when we have forgotten them. If wee wage warre with God¹, and think to overcome him with ten thousand of our good deeds, then wil he like a phisstant Prince, bring forth into to the field a huge armie of our sinnes, twenty thousand of our sinnes against vs, and with twenty thousand of our sins wil easily overthrow ten thousand of our good deedes, and so finally confound vs. But if on the other side we can be content to FORGET all our good workes ; and to strow our best garments, and our most flourishing branches at Christ's feete^m; and to cast downe our very crownes before the throne of the Lambeⁿ, then he will be a right Lambe indeed, he will not fight with vs, but he will crowne vs with honor and glory. Almighty God appointed his people not to shear the first borne of the sheepe^o. The first borne of the sheepe are the best of our good works. These we must not shear, nor lay naked and open to the view and knowledge of all men, but FORGET them, and hide them vnder the fleece of silence, and keepe

keepe them secret to our selues. So Joseph, whom G O D did leade as a sheepe (P), hauing a first borne, did not sheare this first borne of the sheepe, but called him Manasses, that is, P O R G E T - F V L N E S of those things which were behinde, when G O D had now answered the desires of his heart (q). The faithfull speaking to Christ say thus; we will make for thee borders of golde guilt with siluer ^r. This is quite contrarie to the fashion of the world. The fashion of the world is to guild siluer with gould, and to put the best side outward. But the faithfull guild gold with siluer, and put the best side inward. So Moses haining a glorious countenance, did not set it out to the shew, but did P O R G E T it, and couered it with a vaile ^s. Now, a glorious countenance couered with a vaile, what is it else, but a border of gold, guilt with siluer? but we, we alas, for the most part, haue such base minds, that we are scarce worth the ground we go vpon. We doe not guild our borders of gold with siluer; but we sheare the first borne of our sheep. We do not cast down our garments and our branches and our crowns before

(P) Psal. 80.2.

(q) Eccle. 5.19.

*Murennias
anreas vermiculatas argenteo.
Can. 1.10.*

(Exod. 34.33.)

the throne of the Lambe, but we warre against God with ten thousand of our good works. Or rather indeede, which of vs all can muster together so many good works to fight for him? Nay, if we haue done one thing well, or one time well, wee thinke all is wel, we need do no more, we haue done good enough, and oft enough. Yea, if others do not commend vs also, wee doe so wonderfullly please our selues in it, that we are readie presently to praise our selues for it. But heere we may all of vs learne true humilitie (z), which is true magnilitie of Saint Paul. Paul had a most noble and most stately heart, higher than the very poles of heaven it selfe. All that ever he had done hitheito, or could doe, he thinkes too little, nay, he counts it nothing. He was not a whit inferiour to the very chieffest Apostles (y), yet he FORGETS it. Hee laboured more than they all, (z) yet he FORGETS it. He speake with tongues more than they all (y), yet hee FORGETS it. He had care of al the Churches (z), yet he FORGETS it. He fought with beasts at Ephesus (y), yet he FORGETS it. Hecroade Satan, that vile beast, vnder

(z) *Humilitas
animi sublimis
Christiani.*
Leo.

(y) *1. Cor. 12.
11.
1. Cor. 15.
10.
1. Cor. 14.
12.
1. Cor. 11.
28.
1. Cor. 15.
32.
(b) *Rom. 16.20**

vnder his seete (^b), yet he FORGETS it. Hee spake wisedome among them that are perfect (^c), yet he FORGETS it. Hee was rapte vp to Paradise into the third heauen, where hee first learned that among the Angels, which afterwards he taught amongst men (^d), yet hee FORGETS it. All this is nothing with him. All this he FORGETS, and saith, I FORGET THAT VVHICH IS BEHIND.

This is the second degree to perfection.

Touching the third, he saies, (I stand not still) but I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. Saint Bernard writing to one Haimericus Chancelor of Rome, in his verie first salutation, wisheth him to forger those things which are behind, and to follow the Apostle to those things which are before. Which no man can doe, that either stands still, or is idle. Wherfore Hermes saith generally, Nothing in the whole world is altogether idle ^e. The wise man hath allowed a time for every thing else, but for idlenesse he hath allowed no time. Moses arke had rings; and barres within the rings ^f, to signifie that it was not made to stand still, but to be removed

(^c) 1. Cor. 2. 6.

(^d) 2. Cor. 13. 4.

Quae retro sunt
oblinisci, & ad
ea quae ante
sunt apostolum
sequi. Ep. 13.

Ovis erat
nigra et in apsa
vulnus. Dial. 12.

Exod. 24. 14.

b Gen. 18, 12.

remoued from place to place. Jacobs ladder had staues ^b, vpon which he saw none standing still, but al either ascending or els descending by it. Ascend you likewise to the top of the ladder, to heauen, and there you shal heare one say, My father doth now work, and I work also. Wherupon Basil noteth, that king Dauid hauing first sayd, Lord who shall dwell in thy tabernacle, addes then ^c, Not he that hath wrought righteousnes heretofore, but *be that doth now worke righteousness*, euen as Christ sais, My father doth now worke, and I worke also. Descend you likewise to the foote of the ladder to the earth; and there you shal heare that figge tree accursed, which did beare leaues and no fruit. Wherevpon Theophylact noteth, that John Baptist hauing first saide, The axe is laid to the roote of the tree, addes then ^d, Not every tree that hath not brought forth good fruit heretofore; but *every tree that doth not now bring forth good fruite* shall be cut downe, euen as that fruitlesse fig tree was cut downe, and cast into the fire. Therefore we must so walke, as God seeing our continual fruitfulnes may say of vs, I see men walking like

like trees¹. Men walke like trees, when as men are never idle, but alwaies abounding in the worke of the Lord^(m). As the tree of life euerie moneth bringeth forth twelue manner of fruits⁽ⁿ⁾. For so Christ said to him whom he healed^o, Take vp thy bed, and walke. He sais not, Take vp thy bed and stand still, like a stone, but take vp thy bed, and walke, like a tree. Otherwise to them whom he found standing still, he said in his wrath and in his sore displeasure, why stand yee still all the daie idle? why are ye like Moab settledvpon your lees^(P), and not powred from vessel to vessel? wee must make accompt to give accompt for euerie idle word wee speake^(q). And much more then for every idle houre wee spende. Hee hath called the time against me, says Ierusalem^r. So that for the very time which wee haue contemned, we shall be condemned: and for euerie day which wee haue spent idly, wee shall bee shent severelie. The Israelites were commaunted, not once in a weeke, or once in a moneth, but everyday to gather Manna except onely the sabbath daie^s. To teach them, and all vs, that till wee come

¹ Mar. 8. 14.

^(m) 1. Cor. 15.
58.

ⁿ Reuel. 22. 2.
^o Mar. 2. 10.

^(P) Iere. 48. 11.

^(q) Mar. 12. 36.

^r Lamen. 1. 15.

^s Exod. 16. 26.

come to the Sabbath of our everlasting rest in heauen, we must never stand still, but every day bee doing somewhat. Wherefore Apelles posey was this, Let no day passe without a line ^a. Be sure every day thou doe some good, then draw one line at the least. According to that ^b, Line vpon line, line vpon line. And Pythagoras posey was this ^c, Sit not still vpon the measure of corne. Do not looke to eate, except thou sweate for it. According to that ^d, He which will not worke, let him not eate. In my Fathers house, saith Christ, are many mansions ^e. So that no man may sing his soule a sweet requiem, saying with that cormorant in the Gospell, Soule take thy rest. For in heauen only, which is in our fathers house, there are many mansions to rest in. In this world, which is out of our fathers house, there are not many mansions, no not any mansions to rest in, but only vineyards to worke in. We are come, saies the Author to the Hebrewes ^f, to the spirits of iust and perfect men in heauen. So that no man may sue out for himselfe a *Quiescentia*, saying with the Church of Laodicea, I am rich and haue enough. For in heauen

^a Nulla dies sine linea.

Eta. 28. 10.

^b Chariet ne insideas.

^c 2. Thes 3. 10.

^d John 14. 3.

^e Hebr. 12. 23.

heauen only, are the spirits of iust and perfect men, which are rich and haue e-nough. In this world wee must neuer thinke we are rich, but we must alwaies be poore in spirit : we must neuer thinke wee haue enough, but wee must alwaies hunger and thirst after righreousnesse. Wherefore if thou haue a talent ^e, put it not into a napkin, but into the banke : if thou light a candle, ^d set it not vnder a bushell, but vpon a candlesticke : if thou build a citie ^e, place it not vnder a dale, but vpon a hill: if thou seecke Christ ^f, seek him not in thy bed, but in the garden. Lie not still : Sit not still : (Stand not still) but ENDEVOVR thy selfe to that which is before.

Walke before me, and be perfect saith God to Abraham ^g. As if he shold say, if thou wilt be perfect, then walke before me, and ENDEVOVR thy selfe to that which is before thee. For the Apostle in the other part, speaking of those things which are behind, saith that he doth not only not beare them in bodie, but not so much as beare them in mind. Heere contrariwise, speaking of those things which are before, he saith, that he doth not only intend

^e Luke 19. 20.

^d Marke 4.21.

^e Matth. 5. 14.

^f Cant. 3.1.

^g Genes. 17.1.

^b Heb. 13. 1.
ⁱ ENDEVOVR.

intend his mynde to them, but also extēd his very bodie towardes them. So that as they which runne in a race, bend forward their breasts, and stretch out their armes, to shew that they haue a desire to run faster then possibly their feete can follow the: after the same sort wee which runne in this course of Christianity, must cast away euery thing that presleth downe, and sin which cleaueth so fast ^b, that we may ENDEVOVR our selues, or (as y Greeke word ⁱ here signifies) strectch our selues, to those things which are before. And like as AEolus left all the other winds, which might haue beeene a trouble to him with his friend Vlysses, to be packt vp in a male, and kept onely the westerne wind for his owne vse, to bring him home into his country : so we must reiect all other things, which may be as contrary windes to drue vs from the shoare of saluation, and retaine onely that westerne wind of the spirite of God, whereby wee may ENDEVOR our selues to that which is before, & stretch out our sailes, and so come safelie to the haven of heauen. Euerie thing, as Austin testifieth, is either a hinderāce, or a furtherance ^b : if it be a hinderāce, cast

^b Ante vires
lumina vebi-
culum. De cisi.
Dei. I. 9. 6. 5.

cast it away : If it bee a furtherance, then keepe it. For euē as the silkworme keeps her body spare and empty, and vses to fast two or three dayes together, that she may stretch out her selfe the better, and spin her thrid the finer: so we must ENDEVOR to bring vnder our bodies ¹, and (as I may say) diet them for the nonce, that we may not any longer weave the spiders webb ⁽²⁾, but with the silkworme spin a new thrid. The spiders webb is *vinculum*, the silkwormes thrid *vehiculum*. And like as the viper perciuing her old skin to bee so stiffe that shee cannot easilie stretch out her self in it, strips it quite of: after the same sorte wee which are by nature a generation of vipers, must strip of our olde skin ³, and perciuing we cannot wel do our ENDEVOVR & stirre our selues in the armor of Saul, wee must with David put it off, and put on the armour of light. When logwarre had bin betwene y two howes of Saul & Dauid, at length the house of Saul waxed weaker and weaker, and the house of Dauid waxed stronger & stroger ⁴. In like manner the spirit must alwaies ENDEVOUR it selfe to y whith is before, & neuer leaue fighting with the flesh, til the house of Saul, who was a lim of the deuile,

¹ 1. Cor. 9. 27.
⁽²⁾ Isa. 59. 5.

³ Colos. 3. 9.

⁴ 2. Sam. 3. 1.

P. John 3.30.

¶ Luke 1.51.

(*) *Crescite & multiplicamini. Non solum ad corpus, sed etiam ad animalium referatur, quia in operibus vestris sit biderius.*

¶ Genes. 1.2.

that is, the flesh, wax weaker and weaker, and the house of Dauid, who was a figure of Christ, that is, the spirit, wax stronger and stronger. Thus the Baptist being but a child waxed stronger and stronger in spirit. And yet speaking of Christ and himself, he saies thus ¶ He must increase, I must decrease. But the Baptist was borne of old Elizabeth : Christ was borne of young Marie. Whereby we see, that that which is borne of the old man, which is the flesh, must daily decrease in vs, and grow downward: but that which is borne of the new man, which is the spirit, must daily increase in vs, and grow vpward. For so indeed Christ in the beginning of the new world increased, in wisdome for his minde, and stature for his body ¶ To teach vs that if we be lively members of the same bodie, then we must in like sort ENDEVOVR our selues to that which is before, and increase and multiply(*) and grow vp into him who is the head, till we all come to the measure of the age of the fulnes of Christ. The holy Ghost also in the beginning of the old world, was moued vpon the waters ¶ To teach vs that if we be inspired and moued by the same spirit,

spirit, then we must in like sort be moued vpon the waters, and passe apace ouer the red sea of this world, that wee may quickly come to the celestiall Canaan, which is the kingdome of God. We pray indeed that the kingdome of God may come. But the kingdome of God commeth not by obseruation, (*) if we stand still gazing and gaping for it (*). Therefore as Abraham did run from the doore of his Tent, to meete the Angels : So must we ENDEAVOR to runne forward, not only looking for, but also hasting vnto, the comming of the day of God (†), that we may (if it be possible) meete the Lord in the ayre (‡), with all his holy Angels, if we would haue his kingdome come. We pray also that the will of God may be done in earth as it is in heauen. But the will of God will bee not done if we will do nothing. Therfore as the cherubins spread out their wings on high, and couer the mercy seate : So must we spread out our wings, and stretch out, or ENDEAVOR our selues, and bee alwaies prest and readie to flie, as it were, to do the will of God (§), if we would haue his will done in the earth, as it is in heauen.

M

When

(*) Luk. 17.20.

(†) Act. 1.11.

Non dormientibus prouenit regnum calumnatum, nec otio disidiaque torpentibus beatitudine eternitatis ingeritur.

*Leo de Epiph.**ser. 5.*

(‡) Genes. 18.3.

(†) 1. Pet. 3.12.

*spiritus enim**et ardorem.*

(§) 2. Thes. 4.17

Ecce ardorem tuum.

(•) Exod. 37.9.

(§) Ezecl. 1.11.

*Non solum aquila,**sed et**bes & leo, &**homo volant.*

c Genet. 2. 15.
Ut operaretur
et custodiret
illum. Vulgata.

(⁴) Quoniam
paradisum spe-
rib. ruribus
non erat, si-
men quia pri-
mus homo lex
posteriorum fu-
turus erat, le-
gitimi etiam in
paradiso speci-
em suscepit la-
boris.

Ambro. de Pa-
rad. cap. 4.
• 2. Cor. 6. 1.

f 2. Pet. 1. 8.

When God at the first had made a Paradise vpon earth, he took the man and put him into it, to dresse it and keepe it ⁴. Adam was not enioyned to beslow any bodily labour in dressing it at that time. For this was a part of his punishment afterward. Neither yet had he need to keep it from wildc beastes. For all these were then subiect and obedient vnto him. So that he dressed and kept it, by keeping shoulde-greces which God had giuen him, yea and ENDEavoring himselfe to encrease them continually ⁽⁴⁾. Therefore the Apostle beseecheth vs also, that wee receive not the grace of God in vaine, but that in all things wee approue our selues, as the servants of God, in much patience, in afflictions, in necessities, in distresses, and so forth ^c. See ye, how many poiss and propps he putteth vnder vs, that we may be stayed vp and confirmed in the grace of God. How many tooles, as it were, and implements he giueth vs, that wee may not receive the graces of God in vaine, but that as they are received and kept in vs, so they may bee daily dresed and bettered by vs. For, as Saint Peter witnesseth ^f, if these things be and abound,

abound, we shall neither be idle nor vnfruitfull in the knowledge of Christ. Wherupon Orcumenius obserueth, that the graces of God, as the flowers of a garden, must not only bee kept, but also bee dressed, that they may haue, not only a being, but also an abounding ^g. Because a man may haue great good things being in him, and yet be himselfe like a garden, that is kept indeed, but not dressed, altogether idle and vnfruitfull. But if they be both being and abounding in him, if he ENDEavor himselfe to go on further euery day then other, then surely hee is neicher idle nor vnfruitfull in the knowledge of Christ. Hereupon Charis the fist gaue this Embleme, ^h Stand not still but go on further. *Vlterius*, as God saies to his guest, *Superius* ⁱ. Sic not still, but sit vp higher. So the water riseth vp higher, and higher which Ezechiel speaks of ^k. Fist to the ankles: then to the knees: then to the loynes: lastly to the head. So the wheate growes vp riper and riper, which Christ speakes of ^l. First there is the blade: then the eare: then the full corne: lastly commeth y harvest. So must we with the water, rise vp higher and higher, til we come

^g impetuosa
neglectio.

^h Vlterius.

ⁱ Luke 14.10.

^k Ezech. 47.4.

^l Marke 4.28.

(m) *Nominis gradum significatur ascensio, quia proficienes quique a temporalibus ad aeternas, ad terrenis ad celos, etiam prouenientur. Propterea in titulum Psal. 120.*

* *Turpe est equa-
tra ardenter
peruersa affe-
rentes, nos pro
veritate frigi-
diores inueni-
ri. li. aduersus
Acephalos.*

to the head, which is the Sonne of God: and with the wheat, grow vp riper and riper, till we come to the barnest, which is the end of the world. Alwaies ENDEVOVRING our selues to that which is before, and continually singing one of the songs of Sion, that is, one of the Psalms of degrees, (m) till we see the Lord in Sion, till we see the head, in the barnest, the Sonne of God, in the end of the world. Even as he did who sayes heire, I ENDEVOUR MY SELFE TO THAT VVHICH IS BEFORE. This is the third degree to perfection.

TOuching the fourth he saith, (I run not amisse, but) I FOLLOW HARD. A man may runne amisse, otherwise then he shoulde, by running either too slowly or too fast. Now for ouermuch slothnesse, Rusticus Diaconus saith, * It is a starke shame for vs to bee colde in maintaining a truth, seeing our aduersaries are so hot in defending a falsehood. When the aduersarie had sownen tares among the good corne, the master saide to his seruants, Let both grow together. Hee saith not, Let the tares grow, and

and the good corne not grow, but, Let both grow together. If the tares grow so fast for the fire, then let the good corne grow as fast for the barne. If the wicked runne so fast to damnation, then let the godly runne as fast to saluation. Yet the Prophets haue euer complained, that the children of this world are much more forward in their kinde, than the children of light. David speaking of the children of this world, saith, They encourage themselues in an ill purpose. But Esay speaking of the children of light, saith ^c, No man calleth for iustice, no man contendeth for the truth. When the time drew neere that our Sauiour should bee taken and carried away to bee crucified, onely Iudas that vile Traytor was vigilant and watchfull to bring his mischievous purpose to passe, but all the other Disciples were fast a sleepe. Therefore as Jerusalem said of her eye ^d, Mine eye hath spoiled my soule: So might these drowsie Disciples haue said of their eye, Our eye hath spoiled our soule. And as the Centurion said of his servant ^e, My servant lieth at home sicke of the palsey and is ill troubled:

M 3

So

^c Esay 59.4.^d Lamen. 3.51.^e Matth. 8.6.

^f Bene torque-
tur.

^g Male tor-
quetur.

^h Job 40.16.

So might Christ haue saide of these his
sleepie disciples, My disciples lie at home
sicke of the palsie, and are ill troubled.
Well said, ill troubled. For he that is dilin-
gent to discharge his dutie, and takes
paines in his calling as he ought, is well
troubled ^f. But he that hath the palsie and
is dissolute and negligent, and lies at
home sicke of the lazie disease, is ill trou-
bled ^g. Ill troubled, with an euill spirit,
with the spirit of slumber, which, as Job
testifies ^h, lyeth in the couert of the reeds.
They that are lazie and lither fellowes,
and haue nothing in them, are heere cal-
led reedes, in whom the Diuell himselfe
lieth and sleepeth securely. But though
hee bee well quieted in them, yet (as I
saide before) they are ill troubled with him.
Ill troubled with him, as those se-
uentie Kings were ill troubled with Ado-
nibezec, when he did cut off the thumbs
of their hands and feete. For he that hath
the thumbs of his hands cut off, may per-
haps do some thing, but he is so long a-
bout a little, that hee were better sit still
and doe nothing, then bee so long pid-
dling about nothing. So he that hath the
thumbs of his feete cut off, may perad-
uenture

uerture go forward, but it is i such a snail's pace which he goes, that he were better stand still and not go at all forward, then go so slowly forward, as though the thumbs of our hands and feete were cut off, but rather we must runne as fast as it is to bee supposed that mightie man coulde ^x. Which had vpon euerie hand sixe fingers, and vpon euerie foote sixe toes. But yet sayes Bernard ¹, As zeale must credt our discretion, that we runne not too slowlie, so discretion must direct our zeale, that wee runne not too fast. That wise woman, by whom is meant the Church of Christ, laboureth with the counsell of her hands ^m. Her hands are full of eyes ⁿ. Shee hath more foresight and wisedome euen in her little finger, then many a man hath in his whole head. Shee laboureth with her hands. There is zeale. Shee laboureth with the counsel of her hands. There is discretion as well as zeale. In Leviticus they are forbidden to bring any blinde offering to G OD ^o. All zeale without discretion, is an offering without an eye. All blind zeale, is a blind offe-

¹ Testimoniis
gradus. Plaut.

^x 2. Sam. 21.20

¹ E fermo di-
scetionem eri-
gas, & discre-
tio seruorem
dirigas.

^m Concilio ma-
nuum. Pro. 31.

^{13.}

ⁿ Oculate ma-
nus. Plautus.

^o Levit. 22.22.

¶ Iames 3.3.

¶ 2.15.16.17.

¶ Festina lente.

*¶ Sat aito, sisat
bend.*

ring. Which God will neuer accepr. So that as Minerua is said to put a golden bridle vpon Pegasus, that he shoulde not flie too fast: in like sort our Minerua, that is our Christian discretion, must put a golden bridle vpon Pegasus, that is our earnest zeale ¶, lest if our zeale be vnbridled, it make vs follow too fast. Therefore Octavian the Emperour did bear in his Eschotheon, a Crabfish and a Butterfie, with this mot, ¶ Soft pace, goes farre. A Crabfish creepes. Thats soft pace. A Butterfie flies. That goes farre. A Crabfish, a Butterfie, Soite pace, goes farre. And Vespasian the Emperour did stamp in his coyne a Dolphin and an Anchor, with this Impresa ¶, Soone enough, if well enough. A Dolphin out-stripts the shippe. That, soone enough. An Anchor stayes the shippe. Thats well enough. A Dolphin, and Anchor, Soone enough, if well enough. For as if the lower sphears in the heauen shoulde not bee stayed with the contrarie course of the highest spheare in the firmament, they woulde soone sette the wole world on a light fire: So the inferiour affections of the minde, if they

they be not staid with the contrary course of reason, and with the milde motion of the spirit of God, they will soone ouerheat thee and ouerthrow all thou goest about. Therfore Chilo giueth vs this precept, not to ouerheat Jacobs sheepe by driuing them too fast ¹, not to make ouermuch hast in the way. According to that in the prophet Esay, where it is said², Hee which beleeueth shal not make hast. The string of an Instrument may bee as wel too high as too low. If it be too lowe it iarres, if it bee too high it breaks. So the mind of man may be as wel too intent, as too remisse. If it be too remisse, it runs too slowly. if it bee too intent, it runs too fast. Wherefore Clemens giueth vs this precept, that wee should not be strai ned and wrested too high, but set and tu ned aright ³. According to that in the second to the Corinths ⁴, where it is said, that we must not overstretch our selues, but stretch out our selues, not run amisse (either to slowlie or too fast) but FOLLOW HARD.

For the way of the righteous ⁵, it glitte reth as the light, which shineth more and more vnto the perfect day. It glitte reth

¹ Gen. 33.13.

² *Qui credide rit non se fissa bit.* c. 18. v. 16.

³ Non iaspri p, sed dimis Pedag. lib. 1. cap. 12.

⁴ Non iaspri trinibus, sed in tremitu.

⁵ 2. Cor. 10.14.

⁷ Pro. 4.18.

Psal. 82.13.

reth as the Sun, which commeth forth as
a Bridegrome out of his chamber, and re-
ioyceth as a giant, to run his course. In-
deed the wicked are like a wheele. O my
God make them like a wheele, saies Da-
uid ^a. A wheele tilts vp behinde, and
shoots downe before. So the wicked are
forward to all badnes, and backward to
all goodnes. But the godly are like a Pan-
ther. A Panther hath fourc clawes and no
more, on each hind foot, but five clawes,
and no lesse on each fore foote. So the
godly, though they bee weake to the
worldward, yet they are strong to God-
ward. And setting the better foote be-
fore(as we say)they F O L L O V V hard and
run with might and maine most violent-
ly to lay hold on that hope which is set
before them ^b. For there are two sorts of
violent men. Of the first sort the Apostle
saies ^b, No extortioners or violent men
shall inherit the kingdome of heauen. Of
the second sort our Sauiour saies ^c, The
kingdome of heaven suffereth violence,
and violent men lay hold on it. Both are
violent men: but both are not violent to
men. For they offer violence to men; these
offer violence to God. Therefore they do

^a Exaudi, yours.
Cursum corri-
piamus. Beza.

Heb. 6.18.

^b 1. Cor. 6. 10.

^c Matth. 11.12

not enter: but these do enter into thy kingdome of heauen. For though God be not content that we should offer violence to men, yet he is well content that we should offer violence to himself^(d). And that we should FOLLOW vv hard and as pirates or theeuues set vpon him (if it be lawfull for me so to speake) and by the force of faith spoile him, and rob him of al his eternall treasures^(e). Therfore calling his Church he saith f, Arise my loue, my faire one, make hast and come away. He that doth make accouēt to come to God, must make hast to come to God. Hee must vsie violence, and FOLLOW hard, & come downe quickly with Zacheus, and for speedines he must be like a Doe or a Roe vpon the mountaines of Bethre. Euen as those beasts in Ezechiel g did run and returne as lightning: so must every one who is enlightened with the spirit of God FOLLOW vv as swiftly as lightning, which doth no sooner flash down from heauen to the earth, then he must in affection mount vp from the earth to heauen. And like as the Israelites were commanded to eate the Passeeouer in hast^h: semblably al we which are true Israelites must gird vp the loynes of our minds, & FOLLOW hard, & run space,

^d Bonum violen-
tiā qua acqui-
ritur regnū Dei
Vis intrare in
regnū caloruī
Esto violentus
& improbus.
Ex. Domini-
ca. 3. Aduent.
A' sedipur. Or. ip-
sorum, q' ianu-
is a cōquacuim,
q' p' Ciaq' ip-
ro. Or. Inv. Or.

^e More latro-
num suis cum
spolizare niti-
mūr, cupimus
illi auferre reg-
num, thesauros
& vitam.
Am. Par. 5. 15.

^f Cant. 2. 12.

^g Ezech. 1. 14.

^h Exod. 12. 11

Iob. 39.16.

and redeeme the time , that both the wrath of God may passe ouer vs, and also the mercy of God may abide with vs. For God among other arguments of his mercy faies thus ¹: Who hath giuen wings to the Ostridg? The Ostridg never flies with his wings but onely a litle listes vp his body with them when he runs. And in the pinion of each wing he hath a sharp spur, wherewith he pricketh his owne selfe, that he may run y faster. So that God hath giuen wings vnto y Ostridg, not for y Ostridg, but for vs. That we might thereby learne, howe wee ought by all good meanes to quicken our dull dispositions , that wee maje FOLLOWV hard, even as wee see the Ostridge eggeth his owne selfe forward with the flapping of his winges. For they that waite vpon the Lord shall change their strenght, they shal lift vp their wings, (not onelie as the Ostridge, but also) as the Eagle: they shall (I say) lift vp their winges as the Eagle ², they shal run and not be faint, they shall walke and not bee wearie. Euē as Pindarus writeth that king Therons coursers were such as would neuer be wary of going ³: so shall these FOLLOW full, and neuer be weary of well doing.

Esa. 40.31.

1. deu. xxviii. 11.

doing. But the most especial thing to be considered here is this, that the prophet says, They which waight vpon the Lord, shall change their strength ^m. Hee saies not, they shall loose their strength, that whereas before they were strong, now they shal be weake: but, they shal change their strength (namelie, the vse of their strength), that whereas before they were strong, & did follow hard, to serue sinne, now they shal be as strong, and shal FOLLOW as hard, to serue God. For God onelie it is which can melt brasse out of a stone ⁿ. I wot well there is a stone called *Almacrasia*, which being molten becometh brasse. But these words haue a farre more hidden meaning: To wit, that God doth melt brasse out of a stone, when he taketh the heart of a sinner which is as hard as a stone, and melting it with the holy Ghost, and with fire, dooth afterward make it as tough as brasse. This was scene in the conuersion of Paul. For when Paul was made an Apostle, then a stone was made brasse. He was as hard as any stone, before his conuercion, when he stoned Stephen ^o). He was as tough as any brasse after his conuercion, when he did

^m B. moll. ()
Mutabunt
fortitudinem.

* Rom. 6.19.

ⁿ Job. 38.3.

^o Act. 7.52.

(^r) Rom. 8.35
q Gen. 49.27.

(^r) Philip. 3.5.

(^r) Act. 9.5.

(^r) Galat. 1.13.

(^s) 1. Tim. 2.

15.

did FOLLOW so hard, that no affliction could separate him from the loue of Christ (^r). Which thing was prophected of long before q. When the Patriarch Iacob said Beniamin shall be as a rauening wolle; in the morning he shall devour the pray; in the euening he shall diuide the spoyle: Paul was this Beniamin, because he was of the tribe of Beniamin (^r). Paul was this rauening woolfe, because hee breathed out threatening and slaughter agaist the Disciples, and was even mad vpon them as a rauening woolfe (^t). Paul in the morning devoured the pray, because in the beginning of his daies he wafted and devoured the Church of God as a pray (^t). Paul in the euening diuided the spoyle, because in the latter end of his daies he did FOLLOW his calling hard, and diuided the Word of God aright (^s), of which the Psalmist sayes, I reioyce in thy Word, more than they which haue found a great spoyle. So that this is no losse of strength, but only a change of strength. O blessed Beniamin! O holy Apostle! Thou hast now chaunged thy strength. Yea by chaunging it thou hast much increased it. For thou wert nothing so

so strong before, as thou art now. Nothing so strong before; being a stone, as thou art now, being brasie. Nothing so strong before, being a rauening wolfe, as thou art now, being a meeke lambe. Nothing so strong before, in the morning, as thou art now, in the euening. Nothing so streme before, when thou diddest deuoure the pray, as thou art now, when thou doest diuide the spoyle. When no impediments, no flumbling-blockes can stay thee, but thou wilt needs compasse sea and land, but thou wilt needs ~~fo~~^{go} L^e.
 LO vv hard, and runne ouer the whole world, to diuide the spoile among all nations; go preach the Gospel vnto all people. So likewise Baruch was inflamed, as the Hebrew word signifieth^b, he was (I say) inflamed, to fortifie the wall of Ierusalem. In mans bodie the arteries running along the veines, and beating vpon them, stirre vp the blood, and keepe it warme, lest otherwise by standing still, it should congeale and waxe cold.⁽ⁱ⁾. After the same manner in Baruch his heart, there were lively and quicke motions of the holy Ghost, which did blow the coales, and stirre vp the gift of God in

^b Hekerab.
Nehem. 3. 20.

⁽ⁱ⁾ Vnde Tbeos.
dor. de: oey-
niac. lib. 1.

■ 2. Tim. 1.6.

■ Gen. 18.7.

■ Psal. 55.4.

in him^(k), which did warme his bloud, and make him FOLLOWV the matter hard, being wholy inflamed with a burning desire, to see the citie of God restored againe to her former glorie. So Abraham when the Angels came to him ^l, made haste to runne to his tent; and his wife made haste to kneade three measures of fine wicale; and his boy made haste to kil and dresse a good and tender calfe. Loey how all are inployed in a godly mans house. Abraham and his wife, man and woman; Abraham and his boy, olde and young; all make haste, and FOLLOWV hard. So Dauid did runne the way of Gods commandements. Nay, no ordinary pace would serue him, but he must needs daue before the Atke. Yea his feete could not hold him, but he must needs haue wings as a dove. O that I had wings as a dove (sayes he) then would I flye and bee at rest^(m). He wisheth for wings, not that he might first bee at rest, and afterward flye, but that he might first flye, and afterward bee at rest. That he might first FOLLOWV hard, and flic vp with the wings offaith, into the heauenly paradice, and afterward be at rest, and settle there, in the

the tree of eternal life. O that I had wings, that I had wings, as a dove (saies he) then would I fly, would I fly, and be at rest. And so must we after the example of David, of Abraham, of Baruch, of Paul, fight for the faith which we haue received (ⁿ): and stiuie to enter in at the streight gate (^o): and labour for the meate which perisheth not (^p): and studie to enter into rest (^q). We must, I say, studie; and labour; and striue; and fight; and **S O L L O V V H A R D**. This is the fourth degree to perfection.

Touching the fift he saies (not beside the marke, but) **T O V V A R D T H E M A R K E**. Austin holdeth, that a man were better run, either too slowly, or too fast in the way, then follow hard out of the way. For the harder thou followest out of the way, the further thou runnest from the M A R K E. Hereupon the Apostle, after Following hard, addeth immediatly, Toward the M A R K E. Inflinating thereby, that to follow is nothing, but the M A R K E is the matter. And consequently that he which is not a skilfull M A R K E man, can never bee a faithfull follower.

N Therefore

(ⁿ) Jude 1.3.

(^o) Luk. 13. 24.

(^p) John 6.27.

(^q) Heb. 4.11.

(*) Θεωρίουν
τὸν μαργαρίτην,
λίθον βάσιν τὸν
σπουδήν, Εὐρώ εἰ-
ναι Ταῦχος γαρ τὸν
οὐρανόν. Laert. in
Digest. viii. 1. 1.
Quod ille ioco,
id nos serio di-
camus.

(*) Hinc dici-
tur Goffell
quasi Gods spell
(*) Esay 55. 13
(*) Mark. 8. 34.
(*) O dñe cras-
tina. 1. 234 a.
mārke ī xp̄c̄s.
Basil. de spiritu
S. cap. 8.

(*) Ei S̄p̄c̄s ī
p̄t̄r̄ m̄r̄d̄r̄ m̄
d̄t̄l̄p̄v̄r̄s eīc̄
m̄r̄d̄l̄s̄, ē t̄p̄
īd̄j̄ c̄l̄l̄r̄ s̄h̄r̄s̄
t̄p̄ s̄m̄r̄s̄,
Ēp̄n̄m̄ īl̄s̄.
Cœtu. 2.

(*) Via est in-
cipientibus: ve-
ritas proficien-
tibus: & vita
perfektis. Tho-
mas à Campi in fo-

Therefore we must marke well, what this MARKE is. In one word it is the croffe of Christ (*). For Christ hath set vphis croffe, as a spell (†), or as a MARKE, for vs to sime at, as a patteine of all perfection, as an everlastinge signe, which shall not be taken away (‡). Hence it is that speaking of one, who shoulde be his Disciple, hee sayes (§), He that would come after me, let him take vp his croffe, and follow mee. Let him take vp his croffe, that hee may come the nearer to my croffe; and fol-
low mee, that hee may be directed all the way by me. For thou canst never erre, or go beside the MARKE, so long as thou walkest in this way (¶). Therefore Maximus faith, If thou wouldest find the way which bringeth unto life, then seeke it in that way which saith, I am the way; the truthe; and the life (**). The way, to them that begin; the truthe, to them that pro-
ceed; the life, to them that are perfect (††). Now the way to this way is the Word. Which S.Peter confirmeth saying *, The Word of the Lord endureth for euer, and this is the word which is preached among you. He auoucheth that the eternal word, is the preached Word, meaning thereby that

that the only way, to the begotten Word, is the written Word. According to that of the Psalmist^(a), Blessed are they which are vpright in the way, and walke in the law of the Lord. So that if thou wouldest be vpright in the way, which is the Word of Christ, then thou must walk in the law of the Lord, which is the Word of Christ. For the holy Scripture is giuen by the inspiration of God, to be a lanterne vnto our steps, and a light vnto our paths, that the man of God may be absolute, being made perfect vnto all good workes^(b). Wherfore (to define this whole matter in few words), we shall in mine opinion follow hard toward the M A R K E, if we labor earnestly in our severall vocations to expresse the vertues of Christ our good Lord^(c), which he shewed forth in all the course of his life, & especially in his death vpon the crosse for vs to imitate and follow, by walking faithfully in the way of his Commandements, and squaring all our actions, speeches, and thoughts, according to the rule of his Word. Even as on the contrarie part, it is very evident, that all they run beside the marke, which do not propound to themselues to fol-

N 2

low

*li loquio ani-
me. cap. 12.**1. Pet. 1. 25.**(a) Psal. 119. 1.**(b) 1. Tim. 3. 17**(c) μητε αργεῖτε
καὶ οὐδὲ λέγετε τοῖς
οὐλόποτες οὐαῖτε,
ταυτοτικοῖς οὐαῖτε.
Basil. pag. 554.*

* Luke 2. 34.
 * Psalm. 64. 3.
 * Psal. 73. 8.
 f Job 21. 14.
 Excede pietas
 si modo in no-
 stra domo un-
 quam suffit.
 At eius apud
 Senecam in
 Thyest. Actu
 2.
 § Aiorū nō nō pao
 t. phes. 2. ver 2.
 h A'nd' d' pao
 t. Hebr. 3. 3.
 ' Mo'bd'na d'z
 C'zav.
 Ephel. 6. 11.
 Parte finis tra
 Cent' fidium
 confund' iter.
 P'uid. on. Sj'm.
 l'h 3

low the ensample of Christ, but either in their doctrine, or in their life, either in their opinions, or in their actions, continually swarue from him. Such are, all *Atheistes*: *Temporizers*: *Nenters*: and *Hu-
moristes*. For Atheistes runne beside the
 marke by going too much on the left
 hand. They do not make Christ a marke
 to aime at that they may follow him, but
 a signe to shoote at that they may bla-
 pheme him *. They bend their tongues
 as bowes, and shoot our their arrowes c-
 even bitter words *. They corrupt others,
 and speake of wicked blasphemie, their
 talking is against the most high *. They
 say unto God, Depart from vs, for we de-
 sire not the knowledge of thy waies f.
 And no marueile that they speake so im-
 piously which liue so yngodly. Running
 altogether vpon the lefte hand in the
 bread way of the world, of the flesh, of the
 dinell. For the world hath a kinde of
 course g, which Atheistes follow being past
 feeling and euen starke dead in their tres-
 passes and sinnes. The flesh also hath a by-
 path h, whereby they are seduced and de-
 ceiued. Lastly the Dinell hath a method i,
 which is without any method, and an
 order

order which is contrarie to all good order, and a left-handed direction which bringeth them to finall confusion. Now *Temporizers* also runne beside the marke by going about in a circle. They go about many things, but bring about nothing ^k. They do all things for the time, but nothing for the truth ^l. They make many a period, but never a ful point ^m. They are alwaies learning, but never come to knowledge ⁿ. The hedgehog hath two holes in his siege, one toward the South, another toward the North. Now when the southren wind blowes, hee strops vp that hole, and turnes him northward. When the northren wind blowes, hee strops vp that hole likewise, and turnes him againe southward. Such vrchins, are all *Temporizers*. They beleue for a time, as long as the warme sunne shines vpon them. But as soone as any storne of persecution ariseth, by and by they haue a starting hole to hide themselues in, they change their religion, and turne about with the time. For the hearts of such men are as a cart-wheele, and their thoughts are like a rolling axeltree ^o. Or as a top which alwaies runnes round, and never

^k Thessa. 3.11

^l Omnia pro
tempore, nihil
pro veritate.

Optatus lib. 1.

^m vnde aliud, iux
iob. Chrys.

ⁿ 2. Timo. 3.7.

^o Eccl. 33.5.

(P) Βίμετος δύ.
καρπάτης λιθίνης
τηρουσης παλαιός.
Σημ. αὐταὶ εἰδέσθαι.
Σημ. Ἡεγ. verbo
Βιμετός.

(q) Αὐτοῦ ἡ βα-
σιλικότητα τοῦ
αὐτοῦ αἱ πόλεις
ινεργαλεῖς. Basf.
pag. 583.

¹ Pro. 26. 14.

(r) Augustin.
Ep. 121. cap. 5.
Et Basili. in Psa.
32. initio.

(s) Anibus istis
tanquam non
earneis viri re-
ligiosi incunio-
rum tempore
visci solent.
Giral. Cam.
App. cap. 8.

² Nchem. 13.

^{24.}
(*) Ianus bi-
frenis exprimi-
tur, quod in
medio constitutus
annum incipiensem parti-
ter & exceden-
tem spallare. Cy-

goes forward, vnlesse it be whipt. Or like a mil-horse which making many steppes, turnes about, and is continually found in the same place. (q). Or as a dore which riding vpon his hinges all the day long, is neuer a whit nearer at night. So likewise *Nelviers* runne beside the maire by going forward and backward in a maze. These do not aske of their father an egge, but a Scorpion. For an egge would teach them to goe only forward, but a Scorpion doth teach them to goe both forward and backward. Like the barnacles, which are both flesh & fish. (r) Or the Israelites whith speake both Ash-dod and Hebrew. Or Ianus, which sees both before and behing. (*) Or Balaam, which doth both blesse and curse. Such a *Nelvier* among the Romanes was Tullie, who could not resolute, whether he should take Cæsars or Pompeis part. Among the Grecians was Tydides, who could not determine, whether he should ioyne himselfe with Achilles or Hector. (s). Among the Jewes was the tribe of Ephraim, which was as a cake vpon the harth not turned ^b, bakre on the one side, and raw on the other side. Among the

the Gentiles was the Church of Laodicea, which was neither hot, nor colde^c, neither hot, because it was rawe on the one side, nor colde, because it was bakēt on the other side. So it is with all *Newters*. Their cake is dough, as we say, and they hold of both sides; and as ambidex-
ters with Ehud^(d), they play with both hands^(e): and as the Sunne in Ezekias time they goe both forward, and back-
ward^(f). Running vp, and downe; in,
and out; and yet indeed are neither a-
boue, nor beneath, neither within, nor
without^g. Panarches riddle was this, How
a man and no man, can with a stone, and
no stone, kill a birde, and no birde, sit-
ting vpon a tree, and no tree? Athenaeus
makes the answere^(h). That an Eunuch
is the man: a Pumeise is the stone: a
Batte is the birde: fennell is the tree. Af-
ter the same sort a *Newter* is a very hard
riddle. You cannot tell what to make of
him. For going forward and backward,
he is a Christian and no Christian. Like an
Eunuch, which is a man, and no man; or
a Pumeise, which is a stone, and no stone;
or a Bat, which is a birde, and no birde;
or fennell; which is a tree, and no tree.

N 4

Now

prian.lib. de
Idol. vani.
Num. 23.35.
(a) Quem fugi-
am scio, quem
sequar nosciam.
(b) ουτοι τρι-
πονια παθειν μη
α γονια Homer.
Illiad. 5.
Ose. 7. 8.
Reuel. 3. 15.
(d) Iudg. 3. 15.
(e) Malefaci-
unt ambabus
manibus bene-
ficiendo, Mi-
chael 7. 3.
(f) Elay 28. 8.
(g) Επιμελη-
ζουσι, μην ιων,
μην εγενεται.
Irenae. 6. 1. c. 9.
(h) Τοις λει-
τοις προκαταρχητο
το δε κινητης, το
δε συντηρητης, το δε
ραπτης. Coni-
valium.lib. 10.

¹ Psal. 109.6.

^k Initio prologi
suiante mag-
na Biblia.

¹ Canenda per-
nities, vel Zi-
zaniorum, vel
præcifurum de
vite domini
farmeniorum.
Epistol. 203.

Now *Humoristes* also runne beside the
marke, by going too much on the right
hand. Therefore David could wish his ve-
ter enemy no greater harme, than that
Satan might stand at his right hand ². Sa-
tan stands at a mans left hand, when he
draweth him by the arme into the olde
way of Athcisme. At a mans right hand,
when he pulleth him by the elbow, into
the new-found way of Puritanisme. For
so blessed Cranmer sayes, ^k Some lose
their game by short-shooting, some by
over-shooting; some walke too much on
the left hand, some too much on the right
hand. The first which shoothe short, and
walke too much on the left hand, are A-
theists: these latter which overshoote
themselues and walke too much on the
right hand, are *Humoristes*. Of both which
St. Austin w riteth thus ¹; we must in any
case beware and take heed, saies he, of the
mischievous infection, not only of tares
(which are Atheistes) but also of those
branches that have cut themselues from
the Lords vine (which are *Humoristes*.)
For as Atalanta ranging out on the right
hand to gather vp those golden ap-
ples which Hippomanes for the nonce
threw

threw foorth before her, did lose the wa-
ger she ranne for (■) : no otherwise they
which are not thankfull to God for the
glorious peace and prosperitie of his
Church, but runne after every strange de-
vised discipline, and take vp all pretie no-
ueties as golden apples, which euerie
man lets fall, shal without question misse
the marke, and lose the garland of glory.
Wherefore we must runne, not too much
on the left hand, as *Atheists* doe : not
round about in a circle, as *Temporizers*
doe : not forward and backward in a
maze as *Newters* doe : not too much on
the right hand as *Humorists* doe : (not
any other way beside the marke) but to-
ward the M A R K E.

John Baptist did goe before Christ to
make readie a perfectt people for the
Lord (■). Now the summe of Johns pres-
ching was this, Prepare the way of the
Lord, and make his path straight. So
that they which walke in a straight path
directly toward Christ, are a perfect peo-
ple for the Lord. Therefore wee which
would runne toward the M A R K E, must
leauue all Atheisme, al Gentilisme, al pro-
phanenes, all lewdnes on the left hand,

(■) A'ncaxidra
xwnto xgion.
arabianus
Arabius apud
Natalem Co-
mitem Myth.
lib.7. cap.6.

(■) Parare do-
mino plebem
perfectam.
Luk. 1. 17.

(c) A&I 33.1.

(8) Αποτίθενται πάλιας αρχηγούς της κάστρου, ομότιμοι ή γενικοί στρατηγοί της στρατιωτικής δυνάμεως της ρωμαϊκής Αριστοκρατίας.

(ε) Τὴν γέλασιν
ἀγαπάτος τῷδε πο-
νηρῷ μύθῳ μέτω-
πι συβίους, εἰ μὲν
ἴδιον διεργάμεις ἡ ὁρ-
ῶσις εἰς τὸν λαμπτή-
ατότερον τὸν. Ho-
mil. 4.

(1) I Tim. 1, 20

(*) Αὐτούς συναπίστε.
τόχης γένει διάτημα
οἵτινες μάκρη την
οπίσσων τοὺς ἀλη-
θίαις παρεῖντις
ν. 6.

as Paul did leaue Cyprus on the left hād,
when he failed toward Syria (o). For thus
touching *the world*, Saint Basil telleth vs,
That we must forsake al those worldly af-
fections, which may draw vs any way be-
side the MARKE of true godlines (p).
Touching *the flesh*, Maximus telleth vs,
(q) That when our mind is perfectly freed
from fleshly desires, then it goeth on
straight without any declining from the
MARKE. Touching the deuile, Macarius tel-
leth vs, That we cannot auoid that ga-
ping gulfe wherein the powers of dark-
nes are ouerwhelmed, except the spirit
of Christ be our pilot and guide vs in a
straight course toward the MARKE, and in
a right line as it were to the hauen of
rest (r). For indeede Hymeneus and A-
lexander wanting this guide, made ship-
wrack of their faith, and were ouerwhel-
med in the gulfe of damnatiō, being de-
livered to the deuill, that they might
learne not to blaspheme (s). Wherupon
Occumenius saith that it asketh good
art, and is a poynct of great cunning, for
a man to keep the scope of Christianity,
and to goe right toward the MARKE of
truth (t). And therfore as gunners winke
with

with their left eye, that they may leuell more truly: in semblable sort wee must not beholde any vngodlines or smister dealing with our eyes, but we must aime directly toward Christ, and either, if it be possible hit the MARKE, or at the least wise with those lefthanded Beniamites come within a hayres breadth of it^(u). When Diogenes saw a bungling archer shoote, he ran as fast as hee could to the MARKE. The lookers on demaunded what hee ment in so dooing? He answered, to make sure that he might not bee hit. For this fellow (saies he) meanes neuer to come neare the MARKE. Thus must wee doe. When wee see prophanie stragglers, starting a side like a broken bowe, and roauing a great way wide on the left hand, we must presently run to the MARKE. That not onely wee may keepe our selues safe from the danger of their ill ensample, but also wee may giue ayme(as it were) to others, by our good ensample, and direct them, that they bee neither wide nor short of the MARKE^(x). Now for *Temporizers*, we know that Iosephs brethren stoode so long dallying and delaying, and trifeling out the time,

that

(u) *Iud. 20. 16.*
(x) *Paulus dis-
cit se instar sa-
gittarij ad pro-
positum & ad
figuram inculta
dirigere, ne
sagitta ad par-
tem declinans
alteram, impe-
ritum offendat:
Sagittarium.
Hic, aduer.
P.L. 1. initio.*

⁷ Gen. 43.10.⁸ 1.Kin. 19.10⁹ Gal. 1.16^b Act. 28.13.^c Act. 21.1.(4) Rom. 12.12
τί καρπού τῷ με-
τείπειν.^a Sic tamen, ut
in qualibet in-
clinatione re-
tinetur et te-
neatur. Cal.
in ibid.

that hauing a iourney to buy corne, they
might haue returned twice, before they
would go once ⁷. Also that Elizeus when
Elias called him, went about the bush
(as wee say) and would needes goe bid
his father and his mother farewell, be-
fore hee would followe the Prophet ⁸.
Paul did not so. Being called of God, he
did not stand temporizing, and circling,
and consulting with flesh and blood ⁹,
before hee would followe towarde the
M A R K E, neither did he fetch a compasse,
as he was constrained to doe when he ar-
riued at Rhegium ^b, but as hee came
with a straight course to Cous ^c, so here
straight waies hee came to Christ. There
is but one place in the whole Scripture,
which may seeme to serue them, which
serue the time. And that is, where the A-
postle exhorteth vs, not to bee slouthfull
in seruice, but seruent in spirit, *seruing the
time* ⁽⁴⁾. They that by *seruing the time*,
understand, taking all opportunities to
doe good, expound it neverthelesse thus,
That wee must applie our selues to the
time, yet so, as in every inclination, and
turning, we keepe a straight course ^a. But
all the Fathers, Origen onely excepted,
doe

doe reade the place otherwise. Jerome by name saith most peremptorilie ^f, Let others reade, *seruynge the time*, I for my part will reade, *seruynge the Lord*. And this reading indeede is much more agreeable to the text. So that here is nothing sayde in defence of *time-seruyners*. For they that are such, serue not the Lord Iesus Christ, they are not *Christ-seruyners*, but they serue their owne bellies, & with their glauering and flattering, they seduce the hearts of the simple, and leade them beside the **M A R K E** ^g. Therefore as fleachers to make their shaftes flic fletchily, piece them with *sugarchest*, or *bellies*, or such like heauie wood: so we must adioyne to that *aspe*, or *seruice tree*, or such other light matter, which we are al made of, the sweet *sugarchest* of the *holy ghost*, that we may not be vNSTeadie as arrowes of *aspe*, nor yet slothfull in *seruice*, but seruent in spirit, seruynge the Lord. S. Ambrose reporteth, that the Bee being to flic home to her huue, and fearing least if she should be take by the way with the wind, she might perhaps be blowne about in the ayre, counterpeizes her selfe with a little stone, and so gyes straight home ^(h).

This

^f Illi legant,
Tempori seru-
entes, nos lega-
mus, Domino
seruientes. E.
pi Hola ad
Marcel.

^g Rom. 16. 18.
Ueretur.

^(h) Apis cum
aeris motus
suspectos habet
lapillis sepe
sublatis per in-
anias libratis
nubila, ne lene
alarum remi-
gium praci-
pient flabra
ventorum. De
Virg. prop. s. l. 3.

(¹)Ephes.4. 14.

(²)Vide Foxum
in prefatione
ante Pandectar
locorum com
munitum.

¹ Ephe. 4. 20.

(²)Luk.6. 24.

(³)Heb. 13. 9.

(⁴)Mat.7. 25.

(⁵)Act.9. 11.

(⁶)Iob.7. 6.

(⁷)Gal.2. 16.

This may teach vs also what we ought to doe. We must not be wavering, and carried about with every blast of doctrine (¹), like a reed shaken in the winde (²): but as the Bee is balauanced with a little stone, so we must bee built vpon the chiefe corner stone (³), and grounded vpon a rocke (⁴), and establisched with grace (⁵), that howsoeuer the raine fall, or the floods arise, or the winds blow (⁶), or what times soeuer come, yet we may stand fast in the streeete which is called straight (⁷), alwayes following Christ directly toward the MARKE. To come now to *Neriers*, they may bee compared to a weauers shuttle ⁸, which, if it goe forward one way, presently goes backward againe as much another way. Or to a weauer himselfe, such an one as Penelope was, who would doe, and vndoe, weauing that in the day time, which she did vnweau in the night. But contrariwise sayth our Apostle, If I build againe the things that I have destroyed, I make my selfe a transgressor. As if hee should say, If I weave, and vnweave, if I build, and destroy, I make my selfe a newter, and so consequently runne beside the

the MARKE. For no man doth more transgresse, then he that is doubtfull, and vncertaine in religion, one while putting his foote forward, another while pulling it backwarde againe¹. God sayth to his people which come to worship him in his temple, That he which entreth in by the way of the North gate, shall go out by the way of the South gate, and he that entreth by the way of the South gate, shall goe soorth by the way of the North gate, he shal not returne by the way of the gate; wherby he came, but they shall goe soorth ouer against it². Thus the wise men which came to worship Christ, returned not home the same way they came, but returned home another way³. For it was behooufull that beleevung now in Christ, they shold not walke any more in the waies of their old conuictacon, but that taking a new course, they shold leauue all their former errors, and goe forwarde continually towarde the MARKE^(*). Among those soules, which are counted abominable, the Sca-mew, or the Gull is one^y. Now this is vncleane, because it liues in both elements, both in the water, and in the earth, swimming

*' Nihil turpis
dubio & incer-
to, pedem mo-
do referente,
modo produ-
cente.*

Seneca.ep.95.

¹ Ezech.46. 9.

² Matt..2.13.

^(*)Oportebat
eum ut iam in
Christum cre-
dentes, non per
antiquas con-
uerstationis se-
mitas ambula-
rent, sed nouam
ingressi viam
a reliquis ero-
ribus abstine-
rent, Leo de e-
piphania.ser. 3.
^y Leuit.11. 16.

(^a) *Larus animal est in terra que vivens, id est aqua & terra, qui sicut annus quidem volunt, ut aquatile autem natat. cui non male comparantur hi qui circumciduntur & Baptisma, ad quos Paulus dicit, si circumcidamini, non Christus vobis nihil proficit.* *Ifyehus in Leu. lib. 3.*

^a Deut. 22. 31.

(^b) 1. Cor 9. 9.

(^c) 1. Pet. 3. 3.

μηρια.
1. Pet. 3. 3
Εγκριτικα.

⁴ Judg. 9. 5.

ming as a fish, and yet flying as a bird (^x). And certainly, those wise men should have been such fooles, and such gulles, as these are, if they had worshipped both circumcision, which is an earthlie rument, and also Baptisme, which is administered by water, and by the holy Ghost. For the holy Ghost saith, if you bee circumcised, Christ shall profit you nothing. As if he should say, If you go backward againe to the circumcision of Herod, hauing gon thus farre forward to the baptisme of Christ, you make your selues *Newtiers*, and shall never come to the MARKE. The Iewes were charged not to weare a garment of diuers sorts as of linnen and woollen together^a. Hath God care of oxen, and hath he not much more care of preachers (^b)? Hath God care of those garments, wherewith our bodies are couered, & hath he not much more care of those vertues wherewith our mindes are adorned (^c)? Yes verely we must so vnderstande it, that by this Jewish law wee are all charged, not to runne with old clouted shooes vpon our feete^d, when our feete should bee new shod with the preparation of the Gospell

pell of peace (^c), not to sow a peece of new cloath into an old garment ^f, when old things are now past, and all things are become new (^g). In one word, not to haue a linsie woolsie religion, or a patcht moatheaten conscience, but to weare such a faire cognisance of certaintie and constancie upon our coate, as all men may see, that without any newtralitie or hypocrisy, wee follow hard toward the MARKE, and sincerely serue God. Therefore as Theseus being guided by Ariadnes threed, which shee tyed at the entrance into Dedalus labyrinth, escaped all the danger and error of it: euен so we must make Christ the doore, by which we must enter into the labyrinth of all our affaires, and tye Rahabs threed (^h) at this entrance, and follow it all the way, that so we may be safe, and go in, and out, and finde pasture ⁱ. For to goe in and out after this sort, is not to go forward and backward, but to go only forward. Seeing whether we go in by remembrance of Christes mercies, or goe out by consideration of our owne miseries, whether we go in by faith, or goe out by good workes, whether we go in

(^c) Ephes. 6.15
f Marke 2. 21.

(^g) 1. Cor. 5.17

(^h) Iosu. 2. 14.

i John 10.9.

O by

2 Cor. 6,7.

¹ Ampliori soliditudine vulnerare in nobis dextram fatigat quam sinistram. Ber. qui hab. serm. 7. ¶ Pial. 110. 5.

(*) Eph. 6. 12.

• Psal. 19.9.

by life, or go out by death, alwaies wee finde pasture, that is, heavenly comfort in Christ, alwaies wee goe forward, alwaies wee follow toward the M A R K E. Now for *Humorists*, Saint Paul adviseth vs to put on the Armour of rightheousnes, on the right hand, and on the left ^k, Marcus Cælius was said to have a good right hand, but an ill left hand, because hee could pleade, against a man better, then for him. But here it is contrary. For these are armed well enough on the left hand, but they lye open to the Diuell on the right hand. Who like a cunning fencer doth strike a great deale more fiercely, at the right hand than at the left ^l. Therefore Dauid saith, The Lord vpon the right hand shall wound euen Kings, in the day of his wrath ^m. If Satan stand at thy right hand, hee shall wound thee: but if the Lord stand at thy right hand, thou shal wound him; and bruise his head, and breake the hairie scalpe of all the Kings, and Princes of darknesse ⁿ. Wherfore euery Christian must say with the Psalmist ^o, I haue set God alwaies before me (there is the M A R K E) for he is at my right hand, so that I shall not fall. And a-
gaine,

gaine P, Thou hast holden me vp by my right hand, thou shal guide me with thy counsel, (there is toward the MARKE) and after that receiue me to glorie. S. Bernard writing to one Guido a Cardinall of Rome in his very first salutation, wisheth him no greater gift of God, then that he might have grace to turne, neither to the right hand nor to the left. 9. And a little after in the same Epistle, hee requesteth him, that he would learne to know himselfe, and not goe beyond his owne mediocrity, but be wise vnto sobriety.^r This lesson the wisest that ever was teacheth vs^s, Not to bee ouermuch iust, neither to make our selues ouer much wise (*). For that which is too good, is stanke naught: and he that is too wise, is a stanke foole. Because he is never contented with the time present, but needs he must haue a *Prater*. And yet no *Prater* will content him neither, not an imperfect, no not a perfect, but only that which is more then perfect. Now hee which will needs bee more then perfect, shall whether he will or no, be lesse then imperfect. Hee that seekes to be more wise, than he can be, shall be found to be lesse wise, than he

O 2 should

^p Psalm.73.33.

^q Guidonis Ber-
nardus, Non
declinare ad
decaudem nec
ad finitiam E-
piscola.192.

^r Scipium cog-
nosceret, nec ex-
gredieretur mi-
suram suam,
sed aperet ad
sobrietatem ib.

^s Ecclef. 9.18.
(*) Quisquam
plus iustus non
sapit ille sapit:
Martial.1.14.

(a) Tempore
aduersorum
oppositionem eis nō
videtur. Marc.
In via pacis
tum ambu-
lantibus ren-
ebat, et in mul-
ta precisione
derianibus:
Auglib.2.de
Bap.contra Do-
nat. a.8. Et ci-
tatur à Bruso
de hereticis. li.
4.cop.4.
(7) Mathe.5.30
(8) Luke 9.54.
• Galat.2.14.
(9) Act. 18.18,
Paulus Timo-
thaeum circums-
cidit, hollitas in
templo immo-
lavit, cum A-
quila & Pri-
scilla caput Co-
rinthi totundit.
Wulfredus a-
pud Bedan. Hi-
storia. I. 5. c. 25.

should be. And he that thinkes himselfe
seene in all things, shall soone shew him-
selfe ouerleene in most things. Because
a selfe-conceit of surmised wisedome,
will not let him come to a happie in-
crease of true wisedome (a). And cer-
taine it is that God will not reueale wis-
dom, but only to such as walke conti-
nually in the way of peace, and doe not
at aby time like scattered sheepe, runne
too much on the right hand, out of the
way of peace, into the way of precise-
nes (b): Wherefore though it be thy right
eye, yet if it offend thee, or cause thee to
offend the Church of God by thy run-
ning beside the M A R K S, plucke it out
hardly and cast it from thee (c). For thou
knowest that hee which would needes
forsooth in all the haste call for fire from
heauen (d) had too hot a spirit, and at that
time, went too much on the right hand,
and therefore not with a right foote to
the Gospell (e). But he that did shauie his
head in Cenchrea (b), and yeelded to
many other ceremonys for peace sake,
which otherwise perhapses hee did not
greatly allow, and like of, as he exhorteth
others to doe, so hee did himselfe make
straight

straight steps for his feeteⁱ, and went directly toward the MARKET. To returne then now at the length to that which ere while I was about to say, it hath been thought in former time that none could be perfect but they which led a solitarie life. Hence it is that so many writers both old and new haue so largely discoursed of the perfection of that life (^e). Yea diuers, not only i[n]seriours, but even Princes, and not only of other countries, but even of this Realme of England (^d), haue voluntarilie relinquished their Crowne, their Scepter, and all their royll robes, and cloystered vp themselves in Monasteries, that they might live, as they thought, in a more perfect state. And certes I will not deny, but that such as can well away with this kinde of life, haue many oportunitie to serue God, which wee haue not (^e), and have not many imperfections of the world which we haue (^f). Yet this is not the only perfect state, which tendeth toward the MARKET. But as diuers haue liued verie badly in Monasteries: so many haue liued verie blessedlie without them. Yea there is no calling so meane, but if a man

Johnnew

O 3

follow

* Heb. 12.13.

(^a) *Venire ad extremum summa perfec*ti*o est.* Cesar Arelatis. bo. 23. p. 143. *vide prae-*
ter alios Lau-
*rentiu*m*. Iustini-*
anum de disci-
*p*la*na, & perfe-*
*c*ti*one monasti-*
*ri*c*e conuersatio-*
*n*is*. pag. 118.*

(^b) *Kymgilius:*
Ceolulius: Ead-
bertus: Ethel-
redus: Kenre-
dus: Siegeber-
tus: Offa: Sebbi:
Jue.

(^c) *Nihil aliud*
quicquam erat
olim monachi
professio, quam
*prince liberaq*ue**
vita meditatio
ac pure christi-
ane. Erasmus
in prefatione
auto Hier. Ep.

(^d) *Celle et Celi*
habitatio cog-
nata sunt. Ber.
de vita 50.

fellow Christ in it; he may well enough, according to the measure of grace which it shall please God to give him, become a perfect man. Let Ioseph be an example for seruants; Jacob for shepheards; Amos for cottagers; Matthew for farmers; Peter for fishers; Paul for tent-makers; and so forth in the rest (g). For if a man haue the right MARKE alwayes before his eyes, he may liue as well in a citie, as in a sanctuarie ^(h), as well in a shop, as in a cell ⁽ⁱ⁾. So that no one calling simple ofit selfe, doth make a man perfect, but the answere of a good conscience to God (k), that is it which maketh a man perfect. Briefely the point is this. What lawfull calling, state, or condition soever thou art in, if ouer and besides the plying ofthy worldly busines, thou haue a conশcionable care euery day to encrease spiri-
tually also, in such a faith as worketh by charity (l). I warrant thee, feare nothing, thou art right enough, and doest goe straight toward the MARKE. The super-
stitious pagans thought that an Idoll which they termed *Vibilia*, kepte them from erring out of their way ^m. But faith is our *Vibilia*, which will not suffer ys to wander.

(g) Vide Theodo-
dore. de iure
naturæ. l. 7. in fine.
Et Philo.
In Genesim cxi.
nō nōm̄ accu-
datuſ ūm̄ d. In-
dulg. p. 193.
Monachus h-
ymnus. Chrys.
soph. ad pop. An-
tho. 17.
i. e. cōm̄m̄n-
eūm̄ ūm̄ ūm̄-
c. o. ūm̄ ūm̄.
bon. 12.
(h) 1. Pet. 3. 21.
(i) Galat. 5. 6.

ⁿ Ab erroribus
viarum dea
Vibiliq; liberat.
Arnob. aduers.
gent. l. 4. initio.

wander out of the way, so long as we do all things according to that paterne which was shewed vs in the mount (^a). For Christ with his croffe in mount Caluarie hath gone before vs, and broken the ice alreadie for vs, and left vs an example, that by faith wee might follow his steps (^b). Every one of vs laying vnto him with holy Job, My foote hath followed thy steppes, thy way haue I kept, and haue not declined (^c). This we shall do if we walke in the Kings hye-way of charitie (^d), and keepe the roiall law of loue ^e. For we that are Christians go toward the M A R K E, not by liuing, but by louing: not with our seete, but with our affections. Neither is there any thing which maketh a good or a bad life, but a good or a bad loue ^f. Therefore he that would be perfect, must be rich in good works, and according to the rule of Euangelicall perfection, he must loue, not only his friends in God, but also his foes for God ^g. Because as that is the hottest fire which warmeth them that are furthest off: so that is the most feruent and perfect loue which forsaketh none, though they bee never so farre off, neither friend nor foe,

(^a) Exo.25.10.

(^b) Pet.2.21.

(^c) Job.23.11.

(^d) Num.21.22

*idem Barnabas
epistola. Nazianzen.
pag.19.*

*idem Barnabas
epistola. Basil.
pag.139.*

^e Lam.2.8.

^f *Imus enim,
non ambulan-
do sed amando:
non pedibus,
sed moribus.
Nec faciunt
bonos vel ma-
los mores, nisi
boni vel mali
amores Aug.
Epist.5.2.*

^g *Amicos in
Deo, & inimi-
cos propter De-
um. Prosper. in
L. sententiis.*

(¹) Coccus bis
tinellus.

Exod. 28. 6.

(²) Duximores,
duar constitui-
unt ciuitates.
amor Dei cre-
scens usque ad
contemplū sui,
ciuitate consti-
tuit Dei. Amor
sui usq; ad con-
templū Dei,
ciuitatem dia-
boli. Aug.

(³) Tot gressus
extra viam po-
nimus, quot
peruersis desi-
derijs a cœlois
vita meditati-
one separamur.

Grego. Mag.

* Cambyses eñ
sili Prexaspis
cor ipsum suā
sagittā traie-
cisset. Dicito
mibi, inquit,
Prexaspes,
quemnam noris
mortaliū ita
ad destinatum
emittere sagit-
tas. Herodotus,
lib. 3. initio.

soe, that may be loued, but imbraceth all
in him who never doth forsake vnlesse
he be forsaken. Now this charitie of ours
ought to bee skarlet twise dyed (²), I
meane extended, not only towards men,
but also towards God. Which loue of
God must make vs contemne the world,
and loath our owne selues (³), and mortifi-
cate all our inordinate desires, and keep no
propriety in anything we haue, but re-
nounce, and refigne, our whole will, and
our whole soule, to the good will, and
pleasure of God. For indeede so many
times we step out of the way, as wee de-
fire any thing which is not finally refer-
red to the loue of the Lord (³). And ther-
fore as a cunning archer will hit, not on-
ly the white, but euен that very blacke, in
the middest of the M A R K E, which is com-
monly made in the forme of a heart *;
semblably a sincere lover of God, must
never leauе darting, and shooting vp to
God his most passionate and piercing
desires *, till he hath hit the M A R K E (³),
and with his wounded heart hath also
wounded Gods heart, that the Lord may
mercifullie, and louinglie confess vnto
him and say, Thou haft wounded my
heart.

heart, my sister, my spouse (b). But now as in our charitie to men wee must loue, not onely our friends, but also our foes; so in our charitie to God, wee must loue the Lord, not onely when hee sheweth sensible signes of familiaritie and fauour toward vs, but also when he seemeth to frowne as it were, and to bee offended with vs. Dauid saith in one Psalme ^c, Trouble & heauines haue found me; but in another Psalme ^d, I haue founde trouble and heauines. Betweene these two speeches there is a great difference. For trouble & heauines may find him, which runneth into a corner, and hideth himselfe, and would not be found by affliction. But hee fiades trouble and heauines, who when it is in his owne free choyce whether he will bee afflicted or no, willingly with Moses chuseth to suffer affliction (^e), and loueth the Lorde most of all, when he layeth some fatherly chastisement, and correction vpon him. Knowing that, as Christ was consecrated and perfected by afflictions ^f: so nothing doth more perfect a Christian, and make him fine golde indeede / as S.Paul also in the very next verie almost before

notis!

my

^a Iaculacionia
desideria. Aug.

(^b) Sursum cor
meum in misericordias
tuas Ignatius
Epist. 13.

(^c) Cant. 4.9.

^c Psal. 119.143.

^d Psal. 116.3.

(^e) Heb 11.25.

^f Heb. 2.10.
& cap. 5.9.

*Exhortatio ad
martyrdomum.*

(^a) *Hac pugna
saluatoris no-
stris, martyrum
agones, & cer-
tamina signifi-
cabant. Ille sudor
sanguineus eo-
rum sanguinem
de toto eiuscor-
pore (quod est
ecclesia) utique
fundens in ma-
nifestabat.
Emissa. feria
4 post Domini. in
palmis. pa. 2 16.*

my text declareth;) then the fellowship of his afflictions, and to be made confor-
mable vnto his death. For the sweete
lambe of God, was in such an extreme
agonie, and anguisly, and distresse, and
desolation of spirite, that his blessed body
was bathed all ouer in a sweat of bloud.
To teach vs, that though we haue suffe-
red very much alreadie for the loue of
Christ, yet if wee be not content to suffer
athousand times more, and euen to en-
dure martyrdome, and to sweate a blou-
die sweate for his sake, wee are not of his
body(^b). But on the other side, that this
is the highest perfectio that can be in this
life, not onely in prosperitie, but also in
the greatest aduersity to blesse God, and
if it please him for our further triall to
take away from vs all comforts, both
outward, and inward, yea and to bring
vs, in a manner, to the very poynct of des-
peration, yet euen then, then also to shew
an inuincible faith, & onely for the pure,
and perfect loue which wee beare to-
warde his maiestie, to wrestle with the
whole worlde, and to fight manfully a-
gainst the powers of hell it selfe, and to
braue it out, and triumph ouer all tribu-
lations,

tations, each one of vs saying with Job⁽¹⁾
Though hee kill me, though he kill me,
yet will I louch him, and put my trust in
him; and with Christ⁽²⁾, Father, father,
O my louing father, if it bee possible, let
this cuppe passe from me, neuerthelesse
not my will, not my will, but thy will be
fulfilled. This is indeede to follow hard
toward the M A R K E. This is the fift degree
to perfection.

Touching the sixt he sayes (not for
any other prize, but) F O R T H E P R I Z E
O F T H E H I G H C A L L I N G O F G O D
I N C H R I S T J E S U S . A man were as
good shoote at no marke⁽³⁾, as at a
wrong marke. And a man were as good
venter for no p R I Z E⁽⁴⁾ as for a
wrong p R I Z E. For he that suffreth mar-
tyrdome, (which, as I sayd euuen now, is
the highest stuppe of perfection, that any
mortall creature can reach to in this life)
he, I say, that suffreth martyrdome, to
this intent, to haue his reliques honoured
of all men, or is willing any other way to
haue his bloud shed, to this end, to make
himselfe famous in the world, followeth
hard (I graunt) toward the marke, yet he
followeth not for this perfect p R I Z E, but
for

(1) Job. 13. 25.

(2) Matth. 26.

(3) Aeneas re-
dis. Erasm.
in proverbia,
Nullo scopo ia-
culari.

(4) O' gaudiis
as non regale
cuius nigrum.
O' si utr' huius.
I' d' t' i' x' s' i' -
pi' u' l' i' s'.
Marcus Sere-
mita.

(c) *Sicut a mar-
tyrium feceris
mus quod no-
stras ab omni-
bus vultus bo-
norari reli-
quias, & si op-
nionem vulgi
sellantes intre-
pidè sanguinem
fuderimus; huic
operi non tam
præmium quā
pena debetur,
& per fiducia ma-
gis tormenta
sunt, quam co-
rpora victoria.*
Amb.

³ *Liber de phi-
losophia apud
Augusti de ciui-
ta: De lib. 19.
cap. 1.*

(*) *Rom. i. 22.*

for popular praise (*). And therefore all that hee suffereth, dooth rather torment him for his hypocrisie, then crowne him for his victorie. Wherefore it will not be amisse to consider, what ought to be the chiefest end of all our actions, and what is the greatest felicitie that man may attaine by following hard towarde the marke, which the Apostle here calleth THE PRIZE OF THE HIGH GALENTING OF GOD IN CHRIST IESVS. Varto reporteth, that the auncient Philosophers haue held and maintained, two hundred threescore and eight severall opinions, concerning felicitie ⁴. No marueile then though Athens, and Rome, and all the braue and gallant wits in the worlde, could never attaine to the true knowledge of perfect blessednes. For following so many, they could never finde any, but vanishing away in their own smoky conceits, when they thought themselves wise men they proued in the end to be very fooles (*). Seeing this is the greatest folly that can be, and a miserie of all miseries, for a man but once to dreame of so diuers and so contrarie felicities. I will touch but a few of them at this

this time. And that very briefly. Some therefore define perfect happiness, to bee
an action of the minde, according to vertus,
in a perfect life. But by this perfect life
they vnderstande this present life.
Wheras the Apostle auoucheth, that the
seruants of God haue their fruite in righ-
teousnes, and their end everlasting life ^f.
Thersore as everlasting death is the grea-
test miserie : so everlasting life is the
greatest felicitie. Which everlasting life
being the perfect life, is not this present
life, nor in this present life, but the life to
come, and in the life to come. This is and
then is, *everlasting life*. Others esteeme
worldly honour to bee perfect happiness.
But Hiraly contrariwise affirmeth ^g, That
al the honor of the world, is the marchā-
dize of the diuell, not the prize of per-
fection. And Eucherius also saith, That
the honours of the world, are the waues
of the world ^h, which Christ did teach vs
to contemne, and tread vnder our feete,
when hee himselfe did walke vpon the
water ⁽ⁱ⁾. For so the very heathenish Ro-
mans did. They had for the difference of
their nobilitie, a little ornament in the
forme of a moone, which they did weare
vpon

^f Rom.6.23.

^g *Omnis seculi
bonor diaboli
est negotium.*
*Canone 3. in
Matth.*

^h *Honores mun-
di, tumores
mundi. Epist.
parene, de con-
temp. mundi.*
⁽ⁱ⁾ Mar.6.45.

(*) *Ilsidorus calceos lustrator se-
natorum vocat,
additque Ro-
malum calceos
patricios repe-
rississe, assuta lu-
na. Sigenius de
Iudi. lib. 2. c. 20*

12. Cor. 6.13.

= **1. Cor. 6.8.**
 (*) *Machome-
tus credidit
beatitudinem
consistere in ci-
bo, posse, & de-
lectationibus
corporalibus.
Iohannes Gu-
lensis Anglus.
Ldeovic. Mach.
cap. 5.*

(*) *Nihil aliud
putant esse va-
tam nisi vesce-
di & putandi
licentiam. Fir-
micus in lib. de
errore profa.
relig.*

vpon their shooes (k). What did they but thinke all worldly honour very mutable, when they did represent it in the forme of a moone ? And what did they but tread it vnder their feete, when they did weare it vpon their shooes? Now wee that are Christians see, and ought to see, our calling better then they. How that not many wise men according to the flesh, nor many mightie, nor many noble, are called: But that we must as wel by dishonour¹, as by honour enter into eternall glorie. Some others imagine that carnall pleasure is perfect happines. But what sayth the Apostle? *Meates for the belly, and the belly for meates, but God will destroy, both it, and them m. Meates for the bellie.* That is true. We doe eate, to liue. *And the bellie for meates.* That is false. Wee doe not liue to eate. Therefore *God will destroy, both it, and them.* Both the bellie, and the meates of all Epicures, Because they think their bellie is made for meates (a), whereas indeede only meates are made for their bellie. Because they thinke they may liue to eate (o), whereas indeed only they may eate to liue. For the prize of our

our hye calling is not meat or drinke (or any carnall pleasure) but righteousnesse and peace, and *joy in the holy Ghost*. Others account transitorie riches to bee perfect happiness. And certainly, if wee vise our riches well, as diuers worthie citizens of this citie haue done, to the main-tenance of learning, to the building of Hospitals, and to such other good purposes, then riches (I graunt) are a great helpe to a vertuous minde, and a speciaill furtherance to felicitie. Otherwile that complaint of Saluianus may take place even in these our times (p). Our times are so miserable (sayth hee) that now a dayes no man is thought to be more hap-pie, then he that is knowne to bee most wealthie. And that also of Innocentius (q). Fie for shame (sayth he) now a dayes a man is esteemed according to his money ; whereas rather the money should bee esteemed according to the man. Euery one is reputed worthie if he be wealthie, and naught if he be needie, whereas rather euery one should bee re-pputed wealthie if he be worthie, and needie if hee bee naught. For questionlesse riches of themselues doe encumber and en-

(p) *Tanta est
miseria huic
temporis, ut
nullus habeat
magis felix
quam qui est
plurimum di-
nes. De guber.
lib. 3. 1*

(q) *Prob pu-
dor, secundum
fortunam esti-
matur persona,
quum potius se-
cundum perso-
nam estiman-
da sit fortuna.
Tam bonus re-
putatur quam
dives, tam ma-
lus quam pa-
per, cum potius
tam dives sit
reputandus
quam bonus,
tam pauper,
quam malus.
De contem-
mundi. l. i. c. 16.*

^{¶ Gen. 13. 2.}
Chaneb.

([¶]) *Dam poria.*

[¶] *Mar. 10. 25.*

entangle the mind, euen as an Ape is tied and tedered to his clogge. Wee reade according to the Greek translation, that Abraham was very rich. But there is a Latin translation, which saith, that Abraham was very heauie. And the originall Hebrew [¶] indifferently beareth both. Which proueth, that riches are a heauie burthen, and doe many times hinder the very much, which would attaine to bles- sednesse. Yea if thou set thy heart vpon them, they will likewise set themselves vpon thy heart, and lye so heauily vpon thy heart, that they will presse, and waye thee downe with thy heart into hel. Therfore diuers holymen and women heretofore haue voluntarily abandoned their wealth, and preferred pouerrie before it, that they might the sooner and the easier come to perfection. For as it is harde for a periwinkle in the sea to swimme, or for a snyale vpon the land to creepe, while they beare their houses vpon their backs ([¶]): euen so it is hard for a rich man that trusteth in his riches, with all his bigge bunches of wealth vpon his backe, to go through the needels eye (^t), and to enter into the *kingdome of heauen*. Wherefore

we

we must follow hard toward y^e mark (not for any aduantage in this life, but) for everlast-
ing life: (not for any worldly honor, but)
for eternall glory: (not for any earthly plea-
sure, but) for ever in the body Ghoste (not for
any transitory treasure, but) for the king-
dom of heauen: (not for any certaine prize,
but) for THE PRIZE OF THE HIGH CAL-
LING. O R G A D I N C H R E S T I A N S V. 5.
 This everlasting life, is eternally perfect
life, because it is in THE PRIZE of this ever-
lasting glory; which is the only happiness; because it
is of THE KINGDOM OF HEAVEN: which is the
immediate body Ghoste, is the only godly plea-
sure, because it is of GOD: this kingdom
of heaven, is the only Christian treasure,
because it is the greatest inseparable (I say)
this everlasting life is the only perfect life,
because it is the PRIZE, Which maketh the
Mirth and venture, that getteth, most ab-
solutely blessed: As the Psalmist saith,¹
speaking of another, Blessed art thou, that
fearest God, and walkest in his ways. For
thou shalt easie the labour of thy hands. O
merrit thou, and happy shalt thou be. O well
art thou forasmuch as thou hast feared God, and
walked in his ways; for thou hast follow-
ed hard, toward the mark, and happy shalt

x. 2. d. m. l.

x. 4. m. l. c.

• Psal. 137. 1.

1. In rebus auct. 2. 1.
2. in rebus auct. 2. 1.
3. in rebus auct. 2. 1.
4. in rebus auct. 2. 1.
5. in rebus auct. 2. 1.
6. in rebus auct. 2. 1.
7. in rebus auct. 2. 1.
8. in rebus auct. 2. 1.

* Rom. 6. 23.

² 2. Tim. 4. 8.

son be: for thou shalt eat the labour of thy hāds; for thou shalt have, by the gracious gift of God ¹, *everlasting life*, the only perfect life, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. As the Apostle saith ², speaking of himself, I have finished my course, I have kept the faith. There is henceforth laid vp for me the crowne of righcousnes. O well art thou, and happy shalt thou be! O well art thou! For thou hast finished thy course, and kept the faith; for thou hast followed hard toward the marke. And happy shalt thou be! for there is henceforth layd vp for thee the crowne of righcousnes; for there is henceforth laide vp for thee everlasting life, the only perfect life, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This eternall glory is the only high honour, because it is OF THE HIGH CALLING. For all of the visible Church, haue a CALLING. Seeing the Church is nothing els, but the company of them which are called ⁽⁷⁾. Yet all that are called, are not worthy of this CALLING. Seeing many make excuses, and will not come, when they are called ⁽⁸⁾. Therefore Saint Peter prieth for

(7) Εἰδαντες διὰ τοῦτο μήτε
ιαπέσθιαν, διότι
καὶ οὐδὲποτε.

Cyril. Hierosol.卷之二。18.

(8) Luke. 14. 8.

for the dispersed Iewes ^a, That the God of all grace, which hath called them to his eternall glory, would make them perfect, confirme, strengthen, and establish them therein. And S. Paul likewise prayeth for the Thessalonians ^b, That God would make them worthy of his CALLING (to eternall glorie) and perfect all the good pleasure of his goodnes, and the work of faith in them. Whereby we see that they are the only worthies of the world, which are so happy, as to haue this HIGH *honour*, and dignity ^(c) giuen them, to be called the sons of God. Which was prefigured in the seeling of the Temple. Where were grauen Palme-trees and chaynes ^d. The Palme-tree is HIGH, the chayne is CALLING. The Palm-tree chaine, the HIGH CALLING. For God the Father by his effectuall CALLING, as by a strong chaine ^e, doth draw his children to Christ. And then standing before the Lambe, they hold Palmes in their hands ^f, which are the ensignes of their *honour*. So that being drawne vp to the HIGH Palme-tree by the CALLING chaine, they are made partakers of eternall glorie, the only high honour, THE PRIZE OF THE HIGH

^a 1. Pet. 1. 10.

^b 1. Thes. 1. 11.

^(c) *Honoratus.*
Dignitatem.
Beza. Io. 1. 12.

^d 2. Chro. 3. 5.

^e John 6. 44.

^f Reveld. 7. 9.

(f) Cant. 8.8.

(g) Num. 13.14.

h Psal. 36. 12.

i Psalm. 36.8.

k Matth. 25.23

^l Non ergo totum illud gaudium intrabit in gaudentes, sed totis gaudientes intrabunt in gaudium dominii sui. *Ang. Manua. cap. 36.*
^m Cliterio qui cunque sicut de fonte levatur, Vina fugit, gaudetq; meru obtemperans vnde. *Ouid. Met. 1. c. In Arcan-*

CALLING OF GOD IN CHRIST IESVS. This *joy in the holy Ghost* is the only godly pleasure, because it is of GOD. Indeed sometimes even in this life we haue a taste (^f) (as it were) of this *joy*. As the Israelites had a taste of the grapes and other pleasures of Canaan before they came thither (^g). But we cannot enjoy the full fruition of it vntill we come to the presence of GOD. Therefore David saith ^h, In thy presence is the fulnes of *joy*, and at thy right hand are *pleasures* for evermore. And againe, they shall be satisfied with the fatnesse of thy house, and thou shalt give them drinke out of the riuier of thy *pleasures*. For this fatnesse of the house of GOD is that meat, and this riuier of the *pleasures* of GOD is that drinke, which shall perfectly satisfie, and fill our hearts with *joy in the holy Ghost*. When the Lord shall say to every one of vs, Enter thou into thy Lords *joy* ^k. Note, Let thy Lords *joy* enter into thee. For it is so great, that it cannot enter into thee, thy heart cannot hold it ^l. But, Enter thou into the Lords *joy*. For thou shalt even bathe thy selfe in blessednes, and swimme in the bottomles streams of the sweete *pleasure* of GOD,

GOD, as a little fish taketh his pastime in the huge Ocean sea. And looke how hee that hath once tasted of the fountaine named *Clitorius fons*, will never afterward drink any wine^(m): in like sort whē thou hast once tasted this pure christall water of life, thou shalte never any more relish the wine of the world, but bee perfectly delighted with ioy in the holy Ghost, the only godly pleasure, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This *kingdom of beauen* is the only Christian treasure, because it is IN CHRIST IESVS. For all treasures which are laid vp in earth may be stollen with theeues, or corrupted with cankers⁽ⁿ⁾. But this treasure is an enduring substance^(o) hoarded vp in beauen, where neither theef stealth, nor canker corrupteth^(p). Therefore the *kingdome of beauen* is likened to a treasure hidden in the field^(q). And the field is CHRIST IESVS^(r), in whom are hidden all the treasures of wisedome and knowledge^(s). O blessed then, O blessed is the man that findeth this wisedome, and the man that getteth this knowledge^t. Because the merchandize thereof is better than filuer, and the gaine

P 3 thereof

*dia cunctas est
non ignota Clis-
toris in chius a-
gris est spelunca
prefluens aqua,
quam qui bibe-
rint fluant ab-
flemq. Vistrui-
us lib. 8. cap. 3.*
^(m) Marth. 6. 19
⁽ⁿ⁾ Heb. 10. 24.
^(o) *Verae diu-
rias illam pro-
fus immortale
gloriam, super-
numerumq. bono-
rum retributio-
nes esse existi-
mamus. Cyril. in
Genes. lib. 5. in
fine.*

^(p) Mat. 13. 44.
^t *Thesaurus in
agro, abscondi-
tus deus est
latens in carne
sua. Vigil. con.
Eutych. l. 3. c. 3.
(q) Μήτρα τοπίον
ο χρυσός ο γα-
θός της αὐλής.
Theophy. in. ca.
17. Luca. pag.
322.
(r) Prou. 3. 12.*

(u) Θωλαίτο
σπουδάσμενοι
τὸν γραμμὸν
μέν μη τοι μαθεῖται
λογοπόθεον, αὐτού
τοι μην εντείνεις ας
μηδὲν αἰσχρά πάντα.

Clement in

Protrrop. p. 32.

(x) Τὸν δικαιοῦ τον
ινα ἀγνοεῖσθαι
χριστόν, οὐπει το
λιθούσιον αὐτού
φέντε, αλλα το
τραπέζιον αἴνει
τα τα φύσει. Io-
sephus abe ap. 25
vnl. I.2. p.449

(7) 1. Pet. 1.18.

(*) Philip. 3.8.

b Ephes. 1.14.

thereof is better than gold (u). It is more precious than peartles, and all things that thou canst desire are not to be compared vnto it (x). Yea doubtlesse (sayes one) I thinke all things but losse for the excellent knowledge sake of C H R I S T I E S V S my Lord. O wise ! O worthie ! O holy ! O heauely Merchant ! Here is a franke chapman indeed, which prizeth *the kingdome of beauen* according to the right worth and true value of it. Knowing that this *Christian treasure* was bought & purchased for him, not with corruptible things, as siluer, or gold, or such like, but with the most deare and precious blood of Christ (y). For whō (saies he) I haue counted all things losse, and do iudge them to be dunge that I may gaine Christ (z). For CHRIST IESVS only is *the wisdome of his father*; and by him only we come to *the knowledge of God*. He is *the wisdome of his Father*, because he doth giue vs grace in this life, that we may be wise vnto saluation, and see the Father by faith, and receiue the earnest of our inheritance b. By him we come to *the knowledge of God*, because he will giue vs glorie in the life to come, that we may know, as we are knowne,

knowne, and behold God face to face, and receiue not only the earnest-peny, or the pledg-peny, but also the prize-peny, or the possession-peny of perfection ^a. So that CHRIST IESVS is, the Alpha, and the Omega, the beginner, and the ender of our perfection ^(d), the author, and the finisher of our faith; who for the joy which was set before him; endured the crosse, and despised the shame; and is set at the right hand of the throne of God ^c. He is the author, and finisher of our faith, that is, our fore-runner ^(f), and marke: who, for the joy which was set before him; that is, for the kingdome of heauen, the only Christian treasure, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS: endured the crosse, and despised the shame; that's againe, followed hard, toward the marke: and is set at the right hand of the throne of God; that's againe, and is now possessed of the kingdome of heauen, the only Christian treasure, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Loe ye, lœ ye, whither we are now come. So hie that we can go no hier. Namely, to the right hand of the throne of God.

^a Matth. 20.10
Denarius per-
fectionem sig-
nificat. Beda,
quæst. super
Exodus. c. 37.
^(d) Reuel. 1.8.

^c Hebr. 12.2.

^(f) Heb. 6.20.

Which is, everlastinge life: eternall glori-
oy in the holy Ghost: the kingdome of hea-
uen; THE PRIZE OF THE HIGH CALLING
OF GOD IN CHRIST JESVS. For this rich
throne of God, is that yuory throne of
Salomon, whereof I speake in the begin-
ning: Which is the only perfect life: the
only high honor: the only godly pleasure:
the only Christian treasure; THE PRIZE
OF THE HIGH CALLING OF GOD
IN CHRIST JESVS. This is the sixth,
and last degree to perfection.

Now then, my deare brethren, let vs
heare, if it please you, pause a while, and
seriously consider how Christ prayed for
his chosen, that they might be made per-
fect in one. That they might bend the
whole forces of all their actions and affe-
ction to this ONE thing, namely, to the
attaining of perfect blessednes, or (if you
had rather so cal it) of blessed perfection.
And therfore FORGETTING that which is
behind, and leauing the doctrine of the
beginning of Christ ⁱⁿ; let vs ENDEVOUR
our selues to that which is before, and be
led on toward vnto perfection. Yea let vs
FOLLOWY hard, and runne with patience
the race that is set before vs; looking vnto
so

s John 17. 33.

¹ Hebr. 6. 1.

¹ Hebre. 12. 1.

to Iesus, who is our MARKE, and hath giuen vs an example ¹. That euerie one of vs might say vnto him with good David, I haue applyed my heart to fulfill thy statutes ¹, for the eternal recompence of reward; for the PRIZB of the high calling of God in Christ Iesus. Tel me (beloued) I beseech you, if it will bee no great trouble to you, as I trust it will not, tell me, I pray you, wherefore sayes the same Dauid ^m, speaking to God, O knit my heart vnto thee, that I may feare thy name, but onely to teach vs, that, BUT ONE THING, is the first degree to perfection? For whereas wee vsually reade it, O knit my heart vnto thee, that I may feare thy name, the Chaldee paraphraſt and S. Jerome translate it, O make my heart but onely ONE heart, that I may feare thy name. So that a man cannot any way, so much as enter into the feare of Gods name, which is the beginning of all perfection, except first his heart be made one in it ſelfe, and one in God, that he may principally minde but ONE thing. Almighty God concerning the East gate of the temple sayth thus, This gate ſhall be shut, and ſhall not be opened, and no man ſhal enter by it, be-

cause

¹ John 13.15.

¹ Psal. 119. 112

Legholum ghe-
chebb. Heb.

Aias iherat.

Septuagint.

P. opter eter-
nam retributio-
nem. vulgar.

^m Psal. 85.11.
Iachet leuani,
Chald.

Vnicum fac cor
meum Hiero.

^a Exech. 44. 2.

^b Gen. 6.16.
*Fenestra dici-
tur Zohar,
quia non aliud
quam meridia-
nam lucem re-
cipit. Et Elay.
34.12. She-
maslah, quia
solum solem in-
tromisit.*

^c Exod. 34. 18.

cause the Lord God of Israel hath entred by it ^a. Here through signifying, that although the heart of a Christian, which is the temple of the holy Ghost, may let many things enter into it at other gates, yet it must keepe the East gate, the most illuminate and highest power and part of it, continually shut against all men, yea against al the world, and opened only to ONE thing, I meane to God, who hath alreadie entred into it, and enlightened it with his spirit. That as at the window of Noahs arke, there entred in, no mist, no water, nothing els, but ONE thing onely, which is light ^b: so at this East gate, no mist of humane errors, nowater of worldly cares may enter in; but onely the light of heauen, &c a sanctified desire, to be fast knit, and perfectly vnited, by faith & loue to God. Hence it is that Moses, comming to talke with God vpon the mountaine, was comanded to bring no man with him, but to come vp himselfe alone ^c. Nay moreouer being vpon the mountaine alone, he was couered and cōfassid about with a thicke clowde, which made him feare the name of the Lord, and hooded him, as I may say, in such sort, that hee could

could see nothing, but one thing, which was God. And therfore the Psalmist saith, O make my heart like Moses heart, when he was vpon the mountaine: O make my hart like the window of Noahs arke, and the East gate of the temple: O make my heart but onely one heart, one in it selfe and one in thee: O knit my heart vnto thee, that I may feare thy name. Tell me, wherfore sayes Christ ^q, speaking to his spouse, Thy nose is like the tower of Lebanon, but only to teach vs, that I FORGET THAT VVHICH IS BEHIND, is the secound degree to perfectiō? For seeing Christ is now risen againe, & ascended vp into heauen, which is the high tower of Lebanon, therfore we which are the saints of God, must not bee like the Idols of the heathen, which haue noses and smell not, but we must haue noses like the tower of Lebanon ^{*}, which F O R G E T T I N G all earthly things and leauing them behind, must smell and seeke those things which are aboue. God appoynted Gedeon to dismisse all those of his armie which bowed downe their knees to drinke, and to retaine onely those which lapped water out of their hands, as a dogge lappeth ^r.

Because

^q Cant. 7.4.

(^r) Si verborum faciem consideremus quid poterit magis dici ridiculum? Ergo spiritualem requirunt intelligentiam.
Titelmannus
in bunc locum.

^r Judg 7.5.

(¹) Ταῦ Σερμο-
τῶν διαλλάξεις
περιπατησαντος
οὐδεπ τέλε κίροι
ειναιν. Clem.

Alexand. Siro.
lib. 1. pag. 110.

(²) Θεοτικός
οντος αναδιοτούς
χέροι φέννων Εγγί-
ψε τὸν πόθεν τῷ
καλύπτην, εἰπώ,
Πλαντίος μὲν ποιη-
ναν διαδικ. La-
ertius in Diogen.

(³) Aegypti ca-
nes è Nilo nun-
quam nisi cur-
rentes lambi-
tant. Solinus

Polybiſt. ca. 20.

(⁴) Pro. 30. 31.

(⁵) Psal. 110. 7.

De torrente in

via bibet.

7 Heb. 10. 20.

ιδοὺ απειπειται ἡ

ζέων.

(⁶) Cant. 1. 4.

Οντασσεν τοι

ἴρων τῷ μητρὶ

οὐ λεπροῦμεν.

Septuagint.

Because he which drinketh vpō his knees like an oxe, cannot possibly goe forwarde while hee drinketh. But hee which with some of the Polonians(¹), or with that dogge Diogenes(²), lappeth water out of his hands, may neuerthelesse goe forward while he lappeth, as an Egyptian dogge doth, while he lappeth the water of Nilus (³). And like as a lustie hound of a good kind, ordereth his going so well(⁴) that though hee haue runne ouer very many fields, & through a thousand thickets alreadie, yet hee never remembreth any labour which is behind, but FORGET-tereth it; and if he chance to lap water in some brook by the way(⁵), yet evenwhile hee lappeth he lifteth vp his head, & still goeth on, and plieth him forward to his game; so must wee doe in this pursuite of perfectio. Seeing Christ hath now sprinkled al the way betweene heaven & earth with his bloud, & so hath made it a fresh and a liuing way ⁷, therefore we which haue noses like the tower of Lebanon, must as bloud-hounds trace him by the foote, and run after him in the smell of his oyntments (⁶), and hunt horly vpon this fresh & liuing way, with a fresh and liuely

liuely faith: & though we haue gone very
farre, and done a thousand good deeds
alreadie , yet we must always FORGET
that which is behind, til we haue gotten, if
not the childrens bread, yet, at the least
wile, some little crum of mercy, that falleth
from our masters table, some little drop
of bloude, that falleth from our Lordes
fide, which shal I assure you bee sufficient,
to make vs perfect men in Christ. Tel me,
wherefore was the altar of perfume set
within the Sancuary ^a, but onely to teach
vs, that AND ENDEVOVR MY SELFE TO THAT
WHICH IS BEFORE, is the third degreee to
perfection? For euen as that altar of per-
fume was placed, not in any commoun
roome, nor in any odde corner of the ca-
bernacle, but in the Sancuary it self, some-
what beyond the veile, close to the gol-
den censer ^(b) very neare the mercies seate:
so a Christian heart which is a spirituall al-
tar of perfume and of a sweete sauour to
God ^(c), must daily ENDEVOVR it selfe to
that which is before, and still more and
more aspire to heavenly things ^(d), and
alwaies neerer and neerer approach vnto
the throne of grace, and continually lier
and lier aduance it selfe to him that is the
highest

^a Exod. 36.6.

^(b) Heb. 9.4.

^(c) 2. Cor. 2.15

^(d) (Beda de ta-
bernaculo. l.3.
ca. xi.)

* Num. 33.29.

¹ Hierony. Ep.
ad Fabiolam.
Mansione 26.

* Cant. 4.13.

highest and holiest of all. Tell me wherefore did the Israelites, whē they had pitched in Mithkah, remoue their tents from thence and pitch in Chashmonah ^c, but onely to teach vs, that AND FOLLOW HARD is the fourth degree to perfection? For euen as they, as soone as they had pitched in Mithkah, which signifies sweetnes, by and by remoued their tents from thence & pitched in Chashmonah, which signifies swiftnes: so we must ioine, Mithkah and Chashmonah, sweetnes and swiftnes both together (^f), and as soone as we haue pitched in Mithkah, as soone as we haue tastid and seene how sweete the Lord is, presently wee must remoue ourtents from thēde, and pitch in Chashmonah, presently wee must FOLLOW HARD, & runne, not only sweetly, but also swiftly, in this way of peace which leadeth vnto life. Tell me, wherefore saies Christ again ^b, speaking of y^e praise of his spouse Thy plants are as an orchard of pomegranates, but onely to teach vs, y^e TOWARD THE MARK, is the fist degree to perfectiō? For a pomegranate hath many graines within him in his case, and a little round circle or a crowne without him vpon his head.

head. Now these graynes being sweete in taste and red in colour, are orderly set one by another, and poynt vp, or as it were looke vp, altogether to the crown. To intimate thus much; that wee which are plants of the Church, as an orchard of pomengranates, must growe and goe on still toward the MARKE, not only when wee enjoy the sweete taste of pleasant prosperitie, but also when wee beare the red colour of bloudie persecution (^b); and consenting in a kinde of conformitie and perfect peace & unitie one with another, wee must poynt vp altogether with the finger of faith to Christ, & looke vp continually with the eye of loue to our head, who by being first crossed is now come to be crowned with honour & glorie. In the arke of the couenant there was; the golden pot that had Manna; and Aarons rod that had budded; and the tables of the testament; and the propitiatorie or crowning; and a crowne of gold round about it¹. O how notably and marueilously do these things sort and agree together! The pomengranase and the arke; the sweete taste, and the pot of Manna; the red colour, and the rod of Aaron: the order

^(b) Meminit
malogranatibus
quod rubore
granorum
oblivient, &
sanctitate gra-
uit. Quid ad
colorum ad or-
detem ecclesie
charitatem re-
ferrri potest.

Marcinus. Ma-
la punicas an-
guines rubent
colore scilicet
Martyres.
Halymus in
cast. l. 7. Idem
Beda, & Hai-
mo habent in
com. in hunc.
locum.

¹ Heb. 9. 4.
Exod. 25. 11.

of the graynes, and the tables of the testa-
ment; the head of the pomegranate, and
the couering of the arke, the crowne vpon
that head, and the crowne about this cov-
ering. To insinuate thus much, that we
which are like an orchard of pomegra-
nates, must also bee like the arke of the
covenant, being buldied and reared vp
still toward the MARKE, not only when our
Lord feedeth vs with the sweete manna
of his mercie, but also when he afflicteth
vs with the sharpe rod of his correction:
and alwaies keeping the tables of the te-
stament, which are the commandements
of perfect loue to God and to our neig-
bor(2), that by faith in Christ, who is
the couering & the propitiation for our
sinses, we may obtaine a golden crowne
of life. King Darius vnto him by chaste
opening a great pomegranate, and being
demanded of what bee would wish to
have as many as ther were graynes in
that pomegranate answered in one word,
of Zopyrus(3). Now Zopyrus was a
right noble and a valiant knight, who
seeing the king his master could hardly
surprise Babylon, where the trayterous
Afflyians were entrenched, bethought
himself

(1) *Ecclesiasticus*
chap. viii. 14.
vers. 15.
Adversarij.
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himselfe of a wonderfull strange practise. He went home to his owne house, & caused his seruants to rent his whole body al ouer with scourging him, and to cut off his nose, his lips, and his eares (^b). Then straightwaines running to Babylon, he made the Assyrians beleue that Darius had misused him in this sort, because hee had spoken in their behalfe, counfelling him to break vp his siege, and to remoue his armie from assaulting their citie (^c). They hearing this tale, & the rather thin-
king it to be true, because they saw him so shamfully disfigured in his body, were perswaded to make him their chiefe cap-
taine. By which meanes he betrayed the
all, and surrendred both them, and their
citie into his masters hands. O most faith-
full louing subiect ! O most worthie and
courageous heart ! One Pomegranate ful
of such graynes, yea euен one grayne full
of such valour and vertue, is sufficient for
a whole countrey, either to recover it if it
be lost, or to keepe it that it be not lost.
O that I could tell where to finde such a
man ! O that I could tell where to see but
one such amongst vs all ! I would, I as-
sure you, honor the very ground he goes

upon,

(^b) Domi se
verberibus la-
cerari tota cor-
pore iubet, na-
sum & labia,
& aures sibi
præcidi. Iustin.
lib. 1. in fine.
(^c) Οὐαὶ τὸν Δα-
ριον πεπολυθεῖ
τοῦ ταξιδίου συ-
γκλισθεῖσαν
εἰς τὴν Αἴγα-
ρην. Herodo-
tus. lib. 3. Tha-
lia in fine.

ypon, & kylle euē the shadow of his feet.
Well (beloued) I pray God, I pray God
with all my hart, that her sacred Maestie,
whō the Lord for his glory sake alwaies
shield and defend, that her sacred Maie-
stie I say may find very many, yea may see
vs all, as true to God, to her, and to our
countrye, as Zopyrus was to his Prince.
That if any time of triall should come,
we may haue so much good will and ho-
ly manhood in vs, as to put our selues vp-
on the pikes, & iepard a ioynt, yea vēter
the martyring & mangling of our whole
body, & euē the losing our liues, rather
thē either forrain enemis, or home-bred
rebels should haue their wils of vs. Know-
ing that our life is fraile and mortall, and
we may dye euery moment; but for a man
to do some notable piece of service be-
fore he die, and to sheath his sworde in
the sides of his enemies, and to kill if it
be but one that is a sworne rebell, to his
God, to his prince, and to his countrie :
this indeede is a most honorable, and a
most glorious thing, this is it which shall
be chronicled, and registered, and remem-
bered, yea and rewarded for euer. But to
returne to the MARKE againe. We which

are

are plants of the Church like an orchard of Pomegranates, and like the arke of the couenant, must loue, not only the head of the Poingranate, and the couering of the arke; but also the order of the grains, and the tables of the testament : not only the sweet taste, and the pot of Manna ; but also the red colour, and the *rod* of Aaron. It is a miracle and would amaze any man to consider, how zealous the Christians were in the Primitiue Church; how vnsatiable they thirsted after the crowne of martyrdome; what *rods* with Zopyrus, what rackings, what wilde beasts, what broylings, they endured. How in a manner, if I durst say so, they suffered almost as horrible torments when they died for Christ, as Christ did whē he died for thē. Well, well, so great, and so absolute, and so excellent, & so admirable perfectiō, is not now required at our hands. Yet this by your good leaue & fauor I wil be bold to say, That we can never be perfect Christians indeed, and run toward the MARKE aright, except at the leastwise wee haue that in resolution, which they did put in execution. Except, if neede require (^d), wee that are faithfull, can finde in our

(e) *Est quæda
sanguinis effusio,
afflictio.*

*Bernard. Non
pulemus effusi-
onem sanguinu-
tantum esse
Martyrium.*

*Semper Marty-
rium &c. Caſa-
rius Arelaten-
sis Hom. 21. Si-
ne ferro Marty-
res esse poſſu-
mus si patienti-
am in animo
veraciter con-
ſeruenimus Gre-
gor. Omnis pio-
rum vita teſti-
monium reddit
Deo. Cypria de
dupl. Martyrio.
initio. vide lo-
cum.*

(*) *1. Pet. 3. 17.*

Gen. 49 11.

(e) *Duplex est
species Marti-
ry, una quando
quis pro Christo
occidatur; alia
quando caro pro
deo macratur.
Primo dabitur*

hearts; to do that, and to ſuffer that, for
hatred of the ſpirituall Babylon, and for
loue of our heauenly Lord, which Zopy-
rus an infidell, did, & ſuffered, for hatred
of the earthly Babylon, and for loue of a
mortall King. Except we can be content,
not onely to bee white lillies, by living
purely and patiently in those afflictions
and crosses, whereof our miserable life is
full, which is in ſome ſort a kind of mar-
tyrdoine (e): but also to be red roses, by
dying contantly & ioyfully for the truth,
if the good pleasure of God ſhould ſo
appoint it (*), & by making our garments
red in the blood of grapes f, which is the
moft perfect martyrdoine, and commeth
neareſt of all to the MARKE (g), that ſo
Christ may rightly ſay to his Church here
amoungſt vs, Thy plants are as an orchard
of Pomegranats. Tell me, wherfore ſayes
Dauid againe, ſpeaking of the oath of
God h, He appointed the ſame vnto Ia-
cob for a law, and vnto Israel for an euer-
laſting teſtamēt, but only to teach vs, that
FOR THE PRIZE OF THE HIGH CALLING
OF GOD IN CHRIST IESVS, is the ſixt & laſt
degree to perfection i. For Iacob and Is-
rael are two ſeverall names, and yet they
ſignifie

signifie but one singular man. Neuerthelesse in a diuers respect. Because Iacob is he that supplanteth or wrastleth : Israel is he that seeth or beholdeth God (1). Now Iacob supplanting or wrastling is a subject or a servant : Israel seeing or beholding God, is a friend or a son. This is confirmed by Baruch, saying ^k, God hath found out the way of knowledge, & hath giuen it vnto Iacob his servant, and vnto Israel his beloved. So that Iacob is only a faithfull servant : but Israel is a beloved son. Therfore there is appointed vnto Iacob a law : but vnto Israel an euerlasting testament. Seeing a law⁽¹⁾, or a statute^(m), or a decree⁽ⁿ⁾, or a precept^(o), properly belongs to Iacob, a subject or a servant : but a testament^(p), or a covenant^(q), or an agreement^(r), or an accord^(s) properly belongs to Israel, a friend or a sonne. For as long as Iacob wrastleth with many great imperfections and spirituall aduersaries of this life, he must as a faithful subject or servant of God, keepe the law of wrastling & appointed vnto him ; to wit, that he minde but one thing ; and forget that which is behind; and endeavour himselfe to that which is before ; and follow

Q 2

hard ;

*Corona de rosis,
secunda de lilyis.
Hier. Exaltante ecclesia operibus fratrum candida : nunc
fatta est in
Martyrum cruce
re purpurea.
Cyprian. Lib. 2.
Epi. 6. sa. 44.
Plat. 105. 10.*

⁽¹⁾ Τις Ιακως
παιδεύεισθεντος
ουγεζαρετ εις
την Ιερουσαλήμ
δων σπέρνειν. Δια-
τί ο μεριδή Ια-
κως πάρεινε : δι-
δε λεγεται ιερός
της θρόνου της Ιερουσαλήμ.
Philo. θεοί τοις
μηνυμοζημένοις.
αντίο.

^k Baruch. 2. 26
⁽¹⁾ Lex. Vulg
^(m) Koab. He.
⁽ⁿ⁾ Ghezarab.
C aldaic.
^(o) Πρίτερος μα
Septuagint.

^(p) Διαθήκη.
Septuagint.
^(q) Berith He.
^(r) Keiam Ca.

⁽¹⁾ *ratum.*
Vulgata.
¹ *Eas p[ro]p[ri]e m[er]ita
abder.*
2. Tim. 2. 5.

* *E[st] d[omi]n[u]s
m[er]itis a[ct]u[m].*
Hebr. 13. 20.

hard; toward the marke: but when Israel hath once overcome all his worldly and ghostly enemies, & is become a perfect man in Christ, and feeth the Lord in the life to come, thē he shall as a beloved friend or child of God possesse that inheritance, which the Father hath by his everlasting testament written with the blood of Christ Iesus¹, appointed ynto him, to wit, *everlasting life; eternall glory; ioy in the b[ea]uty Ghost; the kingdome of beauen; THE PRIZE OF THE HIGH CALLING; OF GOD; IN CHRIST IESVS.* O happie, happy ma art thou, & thrice happie man art thou, who soever thou art, which with Jacob doest wrastle, and keepe the law, as a faithfull seruant, for no other end, but only this, that with Israel thou mayest see God, and enjoy the everlasting testament, as a beloved sonne. For when we shall see God, we shall see: and what shal we see? That which no mortall eye hath seene, that wee shall see. Wee shall see our owne selues sitting and shining at the right hand of the throne of Maiestic. We shall see all our deare friends which wee have not seene this many a day, embracing vs and welcomming vs into Christ's kingdome.

done. We shall see all the noble armie
of Martyrs, of Apostles, of Prophets, of
Patriarks, shouting day & night, & sing-
ing out the praises of the Lord. We shall
see all the invincible hoste of Angels, of
Archangels, of Principalities, of Domi-
nations, reverently attending vpon the
King of Glory. We shal see the King him-
selfe Christ Iesu, disparkling & display-
ing those beames of beautie, which are
the heauens wonder, and all the Angels
blisse. If there were now amongst vs one
as faire as euer Absolon was, who would
not be glad to behold him? But suppose
some one were ten times as faire as Ab-
solon, how then would men looke and
gaze vpon him? I but if another were a
hundred times as faire as Abtolon, what a
matter of admiration would that make?
Put the case then some one should now
step forth and shew himselfe a thousand
times fairer than euer Absolon was, what
wondring, what marueiling would there
be amongst vs? how would our eyes be
dazzled, how would our very mindes bee
amazed at this sight? Well, all this is but
a counterfeit, but a shadow, in respect of
the bright-blazing beautie of our spiri-

tual spouse. For Christ Iesus is ten times fayrer, yea a hundred times fayrer, yea a thoufand times fayrer, yea ten hundred thousand times fayrer, then all the chil dren of men. So that if the whole beautie not only of al men, but cuē of al this inf-
triour globe, were put together in one, yet it would not be any way comparable not only to Christs glory, but not so much as to the least glorified body in heaven. And yet all this is but the outside of heauental this we shall see with our bodily eye. The inside and the insight is much more glo-
rious. For the least glorified body seeing innumerable Saints and Angels more highly exalted thē he is, hath his ioy dou-
bled, & trebled, and beyond all measure multiplied, when he considereth, that he is loued vnspeakably more, by all of them, yea by every one of them, than he can be by himselfe. And therefore againe seeing himselfe so deare vnto them, he for his part likewise as a hot burning coale is set on fire and inflamed with loue, and the more he seeth any other excell him in glory, the more doth he reioyce, and is gladder of his glorie, then his owne. But now when he lifteth vp his eyes to
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The glorious Trinitie, and seeth how the Father, the Sonne, and the holy Ghost, doe eternaly and perfectly loue & like & enioye one another in surpassing sweetnes and content; then al his affections are swallowed vp in loue, al his spirits are rauisht in delight, al his desires are impardiz'd in pleasures. In so much as if on the one side were laid the loue of Christ as he is man, and of all the Saints and Angels among themselves; and on the other side, the loue which the least glorified body in heauen beholding the blessed Trinitie bre. theth out to God, this loue would without al comparison exzell & exceede that as farre, as ligher does darknes, or as heauē does the earth. Wherfore for man, to see God; for Iacob, to bee called Israel; for him that hath been a seruant, to become a sonne; for him that hath kept the law, to enjoy the testament; is the highest degree to perfection, yea it is the very perfection of pérfection it selfe. The only perfectt lifr; the only hye honour; the onely godly pleasure; the onely Christian treasure; THE PRIZE; OF THE HIGH CALLING; OF GOD; IN CHRIST IESVS. Seeing then, blessed brethren, seeing wee fight not as they

(a) 1. Cor. 9. 26

(b) Mat. 5. 12.

(c) Gen. 32. 24

(d) Mat. 13. 35.

(e) Cant. 4. 6.

(f) Gen. 33. 26

(g) Cant. 3. 4.

they that beate the ayre (a), but our reward is so great, so exceeding great in heauen (b), therefore as Jacob wraffled al the night long and never gaue ouer, till about the breaking of the day he was called Israel (c); so let vs wraffle all the night long of this life (d), and never giue ouer till the day breake, and the shadowes flic away (e) and we come to the marueilous light and sight of God. And like as the same Jacob said to the Angel, I will not let thee go, except thou blesse me (f) heauen so let euery true Israelite say to Christ I tooke hold of him, and left him not (g). O Lord Iesus, who would leau thee? or who would let thee goe? or rather who would not hold thee fast? which strengthenest him that holdeth thee fast, and makest him perseuer that is strengthened, and crownest him that persevereth, and makest him perfect that is crowned. Therefore I will hold thee fast, & will not let thee go, except thou blesse me, that is indeed, I will never let thee goe, because thou doſt never blesſe but only those that alwaies hold thee fast. Hold fast then, and Stand fast, good beloved, once againe I say. Hold fast that which you haue, that

no

no man take your crowne from you (^g). Stand fast in that libertie, whereby Christ hath made you free, and be not any more entangled with the yoke of bondage (^h). But so run, so run, as yee may attaine (ⁱ). As ye may attaine? How ^k is that? Mary faithfully, patiently, constantly vnto the end. A shame it would be, & a vile shame for vs, if it should be said of vs, not, *you do runne well*, but, *you did runne well*¹. Fye vpon it. Hauing been hitherto brought vp in skarlet, shall we now imbrace the dung, =? Shall we be like those antickes or monstres, which are halfe men and halfe beasts (ⁿ)? Shall we be like Nabuchadnezzars image which had a head of gold and feete of clay (^o)? Shall we begin in the spirit and end in the flesh (^p)? God forbid. God for his mercie sake kecpe vs from such fearefull falling from him. Nay rather let vs remember, that Ioseph signifieth encreasing, and Arimathaea signifieth getting the reward (^q). to teach vs that if wee would bee like to Ioseph of Arimathea, wee must alwaies encrease and goe on till wee get the reward. The other Ioseph also had a coate reaching downe to his feete (^r), to teach

(^s) Kcuel 3.11.

(^t) Gal. 5.2.

(^u) 1. Cor. 9. 24

* Τινὲς γάρ τινες
τούτην αναγένεσιν
διὰ τὴν ἀπόλυτην
περίθεσιν μάκρες εἰ-
σιν οὐδεμιαν τῷ Κλη-
ῳ τὸ κρίσις.

Nilus in Para-
me. Circa med.

¹ Galath. 3.7.

= Lament. 4.5.

(ⁿ) Βουκαφαδεύεις
πίναξ ἡ ἀποκα-
τελεγόνει, ἡ δρε-
πανή ποτε σαρκωτή.
λο το τοιοῦτον ἐξ
ιπεργάνης ευρ-
θείση. Nyffe-
nus. I. dei teles-
mē. Illa actio
Chimera est
qua initium
habet à ratione
finem à sensua-
litate. Cum i-
gitur sic agitur
humano capiti
ceruicem pector
depingit equi-
nam. Innocen-
tius Eleemos. c. 6.

*Operare igitur
perseueranter
ne (ut Horati-
us ait) Desinat
in pescem mu-
lier formosa
superne. Ne-
briscaſſis. Hum.
2. in fine.*

* Daniel 3. 33.
(?) Galat. 3. 3.
(?) Iacobus ioua-
nissim⁹ apōdōt.
Ephes. 6. 10-12
describitur. Ti-
moteus 6. 12, 13
et 14. 15. 16. 17
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vs that wee must not haue skarlet about our head and dung about our feete, nor gold about our head and clay about our teete, but that when we put on the Lord Iesus, we must put on such a skarlet robe of righteousnesse, such a golden garment of grace, such a vesture of a godly & vertuous life, such a coate of a holy and heauenly conuersation; as may reach to the feete, as may continue to the end: considering our Sauiour hath said, He that perseuereth vnto the end shal bee sauied: and againe, Be faithful vnto death, and I will give thee the crowne of life. This crowne of life is promised to al those which make a good beginning, but performed onely to those which make a good ending (1). And they which run in a race runne al, yet one only, that is hee which holdeth out to the end, receiueth the PRIZE (2). And none are sauied but such as are marked in their foreheads with the letter Tau, which is the note of perseuerance & perfection (3). And if we would be conformatable to the crosse of Christ, the lively picture of all perfection, we must be like vnto it, not only in the depth of faith, and in the heighth of hope, and in the breadth of

of charitie, but also in the length of perseveriance^(x). Because al the depth, height, & breadth of the crosse is nothing without the length: and so al the faith, hope, & charitie of a Christian, is to no purpose without continuance in them euē vnto the end. Wherefore (my good brethren) yet once againe I wil say, and then I wil say no more, Let vs draw neere vnto God with a true heart in assurance of faith^(y): and let vs keep the profession of our hope without wauering^(z): and let vs consider one another to prouoke vnto charitie and to good works^(a): and so much the more because we see the *breaking of the day* draweth neere^(b), and the kingdome of heaven is at hand. There is a Greek word signifying the ende of a race, which is derived of another Greek word signifying to spurre or pricke on forward^(c). Which prouerth, that as they which runne their horses for a wager, spur hardest at the races end^(d): so seeing our saluation is nearer now then euer it was^(e), therfore wee must runne faster now then euer wee did^(f). Especially because the very horse and mule & diuers other brute beasts which haue no vnderstanding, though they haue

been

*ramtiam cer-
taminis babere
nos admonet,
cuīus longitu-
do vsque ad ta-
los eius peruen-
nit. Tanquam
diceretur, An-
tequā iter per-
ficias, noti in
vita lacefcere.
Ausberius in
cap. 2. Apocal.
(¹) Non campo
capitur, sed fi-
ne corona Pro.
Sapientia in
exitu canitur.
Quia laudari
penitus ante-
alia vita pru-
dentia non me-
rebitur, nisi bo-
no fine clauda-
tur. Salvia.
ad Ecel. li. 4.
(²) 1. Cor. 9. 24
" Eze. 9. 6.
" Ephes. 5. 18.
(⁷) Hebr. 10. 23.
(⁸) Vers. 23.
(⁹) Vers. 24.
(¹⁰) Ver. 25.*

(c) Nuova è
nuova, non tu
la soluziōne d'u-
no, non è tu
istruo. Hesych.
verbo Nōstra.

Idem habet
Pollux. l. 3. c. 30
& Theodoret.
de Provi. lib. 9.
circa initium,
ubi hunc tex-
tum recitat.

(d) ο τριχων ου
μανδουσιν ειαι-
ησι απο την πλευραν
απο της

μανδουσιν
την σφραν.

Chrysost.

(e) Rom. 13. 11

(f) Ei diuīzor
Weymon, apote τη
τιμαισι μι d-
νησι, μι μαθ-
λον διαιτησι;

Laert. in Dio.
& Pecoribus fa-
tigatis quoque
velocior domū
gradus est. Se-
neca de tran-
quilli. vita. lib.
1. cap. 1.

(h) Ergo quia

been neuer so much wearied and tyred before, yet when they come neere home they will mend their pace ^g. And therefore the more to blame should we be, if hauing traualled thus farre alreadie in the way to perfection, and being come by this time almost to our iournies end, wee shoulde now go no further, when indeed we ought if it be possible, to runne much faster to our everlasting home in heauen. Obeloued, all the Saints in heauē thinke long, yea they thinke of vs, and they long for vs ^(h), and they earnestly desire to be perfected with vs, because they certaintely know they cannot be perfected without vs ⁱ. The holy Angels also as they blushe, and hold downe their heads, when they see vs stumble, or trippē neuer so little: so on the other side, they shout, and clap their hands when they see vs runne cheerfully in a good course, and come away space to perfection. Lastly, Christ himselfe doth stand wayting for vs, and beckning to vs, and hartning vs on all the way, being ready to receiue vs, and to imbrace vs in the armes of his louing mercie, as soone as euer we come to the end of our race. For euen as a royll King, when

when one of his nobles returns home, which hath in a forraigne countrie by chivalrie, or feates of armes, or other like excellent parts atchieued great renowne to his realme, presently sendeth for him to the court, and in open audience giueth him words of grace, and aduanceth him to his preferment and honors : so Christ our most magnificent King, immediatly vpon our arriuall into heauen out of the forraigne countrie of this world, will reach forth vnto vs his holy hand, conducting vs to the eternall tabernacles of rest, and as for all the prayers that we haue made, all the teares that wee haue shed, all the almes that we haue giuen, all the other exercises of a Christian life that wee haue performed, though never so secretly in this pursuite of perfection, hee will openly reward them, and most gloriously crowne them ; when as all the host of Angels shall triumph for our coronation, and the blessed Saints shall thinke themselues more perfect for our perfection, and all the court of Heauen shall applaud our praises, & God himselfe shall say *Amen* to our felicities. Which that it may so happilie come to passe, and that

euery

*omnis celestis
curia expectat
nos, & deside-
rat, desidero-
mus eam quan-
to possumus de-
siderio. vide
queso Bernard.
medit. cap. 6.
¹ Heb. 11. 40.*

euery one of vs, which now with Iacob
wraffleth vnto the breaking of the daye,
and constantly keepeth the law appoynted
vnto him, may at the end with Israel
see God, and haue the full fruition of his
glory, and enioye the euerlasting testa-
ment, which is THE PRIZE OF THE
HIGH CALLING OF GOD IN
CHRIST IESVS, graunt we beseech
thee, O deare Lord, graunt it to vs I say,
not for our owne dertes or merites, but
for the tender mercies of the same, our
sweete Sauiour CHRIST IESVS, to whom
with the Father and the holy
Ghost, be all honour and glory, power
and prayse, dignitie, and domi-
nion, now and euer-

more, Amen.